



# Concordia Theological Monthly



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## Suggested Principles for a Hermeneutics of the Lutheran Symbols<sup>1</sup>

By ARTHUR CARL PIEPKORN

### A. GENERAL

1. The Symbols have various intended uses. They can serve as a legal club, in order to enforce conformity with their teaching by a clergyman or instructor who has solemnly committed himself to teach and practice according to them, under pain of dismissal for having obtained money or other emoluments under false pretenses. But this is certainly an *opus alienum*. Their proper office includes serving as a *norm* of teaching and of administering Sacraments,<sup>2</sup> to which an individual solemnly and voluntarily committed to them strives conscientiously to conform; as a *symbol*, that is, an identification among Lutherans, since they are the constitutive factor of the Lutheran Church as a denomination; as a *witness* to the way in which the authors of the Symbols (as well as their present-day spiritual posterity) understood and interpreted the Sacred Scriptures on controverted points; and as a *confession*, that is, a classic formulation of our own grateful response to the divine revelation.

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<sup>1</sup> Theses presented for discussion to the faculty of Concordia Seminary, St. Louis, Mo., at its annual retreat, Sept. 12—13, 1957. See also P[aul] M. B[retscher], "Theses on the Lutheran Confessions," CONCORDIA THEOLOGICAL MONTHLY, XXIV (March 1953), 216—220; Arthur Carl Piepkorn, "The Significance of the Lutheran Symbols for Today," in *Seminarian*, Vol. 45, No. 10 (June 2, 1954), pp. 32—43.

<sup>2</sup> See fn. 13 below.

2. All these uses call for a clear understanding of what the Symbols are actually saying, that is, for a defensible exegesis based on sound hermeneutical principles.

3. The Symbols are precisely intended to be a Catholic interpretation of the prophetic and apostolic writings of the Old and the New Testament.<sup>3</sup> The latter are not identified in the Symbols with the Word of God<sup>4</sup> in a one-for-one equation.<sup>5</sup> But for the authors of the Symbols the prophetic and apostolic writings of the Old and the New Testament *are* the Word of God,<sup>6</sup> which alone is able to establish articles of faith.<sup>7</sup>

4. The prophetic and apostolic Scriptures of the Old and the New Testament<sup>8</sup> are the sole norm, judge, rule, standard, and

<sup>3</sup> Thus the Constitution of The Lutheran Church — Missouri Synod reads: "Article II — Confession. Synod, and every member of Synod, accepts without reservation: . . .

"2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God, to wit, the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord."

<sup>4</sup> "Word of God" has various meanings in the Symbols, and it is not always easy to fix the meaning precisely. In addition to being a synonym for the Sacred Scriptures, the following meanings for "Word [of God]" can be documented: (1) As a description of the Second Person of the Most Holy Trinity (AC I 6); (2) as a synonym for "Gospel" (Ap IV 67; LC Preface 11; FC Ep 4); (3) as the formal object of the sacred ministry (Ap XIII 11); (4) as the subject matter of the Christian proclamation (AC VIII 2 [Latin]; SA-III 4; LC V 31; FC Ep II 13; SD XI 76); (5) as a generic designation for the preached Word and the Holy Sacraments (FC SD II 50); (6) as a component of a Sacrament (Ap XIII 5; SA-III V 1; SC IV 1; LC IV 18, 45; V 4).

<sup>5</sup> "The Word of God" and the Sacred Scriptures seem to be differentiated in Ap XII 49 (where *verbum Dei* is defined as *quod gratiam offert*); XXIII 28, where 1 Tim. 4:5 is alluded to ("coniugium . . . est sanctificatum verbo Dei, hoc est, est res licita et approbata verbo Dei, sicut copiose testatur Scriptura"); and FC SD VIII 96 ("[das] reine Wort Gottes, der heiligen Propheten und Apostel Schriften und unser christliche[r] Glaube und Bekenntnis").

<sup>6</sup> Note, for instance, the equivalence of *Gottes Wort* and *Sacra Scriptura* on the title pages of the German and Latin editions of the *Book of Concord*. (Hans Lietzmann [editor], *Die Bekenntnisschriften der evangelisch-lutherischen Kirche herausgegeben im Gedenk Jahr der Augsburgischen Konfession 1930*, 3d edition [Göttingen: Vandenhoeck und Ruprecht, 1956], p. 1; hereafter this work is abbreviated *Bekenntnisschriften*.)

<sup>7</sup> SA-II II 15.

<sup>8</sup> The Symbols do not operate with the category of "canonicity." They do not quote or cite Joshua, Judges, Ruth, 2 Kings, Ezra, Nehemiah, Esther, Song

touchstone of doctors and doctrine.<sup>9</sup> At the same time the Symbols also are described as a rule and norm in the territories of the estates subscribing to the Symbols.<sup>10</sup> Since the days of Abraham Calov a distinction has commonly been made between *norma normans* and *norma normata*. Considerable merit attaches to the other distinction, between *norma primaria* and *norma secundaria*. The Symbols, as the *summarischer Begriff, Grund, Regel und Richtschnur, the compendiaria doctrinae forma, fundamentum, norma atque regula*, participate in the normative character of the Sacred Scriptures in that they reproduce the doctrinal content of the latter. In both cases the term "norm" implies more than criterion or standard. It should be understood as a synonym of "form" in its philosophical sense; that is, as a norm the Symbols are to give form to, to inform, our theology.

5. As the central *exegetical* criterion in the Sacred Scriptures is *was Christum treibt* (John 5:39 b; 1 Cor. 1:23; 2:2; 2 Tim. 3:15; 2 Peter 1:16-21), so the central *exegetical* criterion of the Symbols is the article "that we can obtain forgiveness of sins and righteousness before God not through our merit, works or satisfaction, but that we obtain forgiveness of sins and become righteous before God by grace for the sake of Christ through faith if we believe that Christ suffered for us and that for His sake our sins are forgiven and righteousness and eternal life are given to us, inasmuch as God wills in His sight to regard and reckon this faith as righteousness" (AC IV [German]).

6. We are dealing in the Symbols with *πνευματικά* (1 Cor. 2:14), prayerfully written down by individuals who through Holy Baptism possessed the gift of the Holy Ghost, so that they understood what He spoke by the prophets and apostles (LC IV 49). To the extent that any given passage of the Symbols is concerned with such *πνευματικά*, we must be prepared to approach and to

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of Solomon, Lamentations, Joel, Amos, Obadiah, Micah, Nahum, Zephaniah, Haggai, 3 John, and Jude; they do cite 2 Maccabees, Tobit, and the Sibylline Oracles.

<sup>9</sup> FC Ep, Von dem summarischen Begriff, 1, 7; SD, Von dem summarischen Begriff, 3, 9.

<sup>10</sup> Preface to the FC (*Bekenntnisschriften*, p. 761, lines 18 [German] and 22 [Latin]; p. 752, line 22); FC Ep, Von dem summarischen Begriff, 6; SD, Von dem summarischen Begriff, 10.

discuss these πνευματικῶς, imploring our heavenly Father in Christ for the gift of His Spirit, for an illuminated understanding, a devout will, purified affections, and the *officium Spiritus Sancti mnemonicum*, which our Lord promises in John 14:26.

7. In the public teaching of a Lutheran clergyman or instructor, he must interpret the Sacred Scriptures according to the Symbols and not vice versa.<sup>11</sup> This does not mean that he is in any way prevented from considering every possible legitimate interpretation that can be placed upon any given passage or group of passages of the Sacred Scriptures. If in the process, however, he were to come to a definitive conclusion incompatible with the teaching of the Symbols, he would be bound in conscience and in moral honesty to withdraw from the church which imposes such an obligation upon him. On the other hand, the obligation to interpret the Sacred Scriptures according to the Symbols does not permit an individual to set forth as doctrine a position that merely reflects his understanding of the Symbols.<sup>12</sup>

8. The interpreter of the Symbols needs to be familiar with the Sacred Scriptures — particularly the passages that are referred to in the Symbols — in their original languages, in the Vulgate, and

<sup>11</sup> [Carl Ferdinand Wilhelm Walther,] *Antwort auf die Frage: Warum sind die Symbolischen Bücher unserer Kirche von denen, welche Diener derselben werden wollen, unbedingt zu unterschreiben?* (St. Louis: A. Wiesbusch und Sohn, 1858), 11. This essay, adopted by the Western District of The Lutheran Church — Missouri Synod in the year of publication, has ever since constituted the customary interpretation of the ordination promise required of pastors, professors, and teachers in The Lutheran Church — Missouri Synod. It has been abridged in English by the Rev. Prof. Alexander William C. Guebert under the title "Why Should Our Pastors, Teachers, and Professors Subscribe Unconditionally to the Symbolical Writings of Our Church?" in *CONCORDIA THEOLOGICAL MONTHLY*, XVIII (April 1947), 240–253.

<sup>12</sup> By way of example we may cite from Gunnar Rosendal, *Den apostoliska tron*, II (Malmö: Förlaget Pro Ecclesia, 1951) — without wishing to disparage any of the admirable features that characterize this series of meditations — the rendering of AC VIII, "sacramenta et verbum propter ordinacionem et mandatum Christi sunt efficacia," as "Ordet et Sakramenten är effektiva på grund av ordinacionen eller prästvigningen. Här torde effektiv vara detsamma som valid, giltig. Prästvigningen giver validitet åt ämbetshandlingen. (The Word and the Sacrament are effective on the basis of the ordination or consecration as priest. Here 'effective' would seem to be the same as 'valid, lawful.' The ordination as priest gives validity to the official acts)" (p. 285). However, as the German translation (now in the Staatsarchiv at Nuremberg, SIL 68 Nr. 6) of an earlier Latin draft of the Augustana indicates, *ordinacionem* is used in the sense of *Einsetzung*, "institution" (*Bekenntnisschriften*, p. 62, line 23).

in the German translation of Martin Luther, as well as with the traditional interpretations of the passages in question.

9. The Symbols are to be interpreted as reflecting the unchanging *regula veritatis christiana* or *analogia fidei catholicae* which we have in the *religio catholica* (*Symbolum Quicunque vult*, pars. 1, 2, 19). (The Latin Formula, Solid Declaration, Von dem summarischen Begriff, title, speaks of the *analogia verbi Dei*.)

10. All the Symbols stand in a continuous chain of Catholic witness. The Reformation and post-Reformation periods possess per se no superior authority. We are Catholic Christians first, Western Catholics second, Lutherans third.

11. Our concern is primarily the discovery of the doctrinal content of the Symbols, strictly understood as the reformulation and reproduction of the doctrinal content of the Sacred Scriptures on the issues in question. This is not an exclusive concern, however, inasmuch as our clergymen at the time of Holy Ordination are committed to conformity with the Symbols not only in their teaching but also in their administration of the Sacraments.<sup>13</sup>

<sup>13</sup> a. From "The Order for the Ordination of a Minister," in *The Lutheran Liturgy* (St. Louis: Concordia Publishing House, n. d.), pp. 106—107:

"Dost thou accept the three Ecumenical Creeds — the Apostles', the Nicene, and the Athanasian — as faithful testimonies to the truth of the Holy Scriptures, and dost thou reject all the errors which they condemn?"

"I do."

"Dost thou believe that the Unaltered Augsburg Confession is a true exposition of the Word of God and a correct exhibition of the doctrine of the Evangelical Lutheran Church; and that the Apology of the Augsburg Confession, the two Catechisms of Martin Luther, the Smalcald Articles, and the Formula of Concord — as contained in the Book of Concord — are also in agreement with this one Scriptural faith?"

"I do."

"Dost thou solemnly promise that thou wilt perform the duties of thy office in accordance with these Confessions and that *all thy teaching and thy administration of the Sacraments* shall be in conformity with the Holy Scriptures and with the afore-mentioned Confessions? *{Italics not original.}*"

"I do."

b. From "The Order for the Installation of a Minister" (ibid., 112):

"Wilt thou preach and teach the pure Word of God in accordance with the Confessions of the Evangelical Lutheran Church, and adorn the doctrine of our Savior with a godly and holy life?"

"Yes, with the help of God."

c. The corresponding questions in "The Order for the Installation of a Professor" (ibid., pp. 123, 124) agree verbatim with the questions reproduced above from "The Order for the Ordination of a Minister," except that the third question omits the words "and thy administration of the Sacraments."

## B. COMMON HERMENEUTICAL CONSIDERATIONS

1. The purpose of a hermeneutics of the Symbols is to facilitate the discovery of the sense of the text for oneself and for the purpose of communicating it to others.
2. The sense of the Symbols is that which the writers intended to communicate to the readers through the words which they employed.
3. The meaning of a passage of the Symbols should be extracted by a consideration of the passage itself, by an examination of the context, and by the investigation of parallel passages.
4. Where the author of a Symbol or a passage thereof is known, his private writings can legitimately be used to clarify the intention of passages and concepts in the symbols which require such clarification. Such a procedure should be employed with due caution, however, since authors of public documents of the church may have been restrained from expressing in such documents opinions which they felt at complete liberty to voice in their private writings. Such parallels from private writings ought likewise to be drawn as far as possible from documents roughly contemporaneous with the symbolic passage in question.
5. In general, it is to be presumed that in a given passage the writers are using words and terms univocally. At the same time the meaning of the words used in the Symbols ought not to be invested with too great precision, nor ought absolute consistency in the use of terms be presumed. The Symbols themselves point to the varying meanings of *natura*, *regeneratio*, *vivificatio*, *Evangelium*, *Buss*, etc.<sup>14</sup>
6. Since the Symbols are produced in the same Catholic tradition and since they are all intended to be reproductions of the doctrinal content of the Sacred Scriptures, the various parts ought

d. The corresponding questions in "The Order for the Ordination and Commissioning of a Missionary" (ibid., pp. 127, 128) agree verbatim with those reproduced above from "The Order for the Ordination of a Minister."

e. From "The Order for the Installation of a Teacher" (ibid., p. 132):

"Dost thou promise to discharge faithfully all the duties of thine office, in accordance with the Word of God and the Confessions of the Evangelical Lutheran Church, according to the ability which God giveth?

"I do so promise, with the help of God."

<sup>14</sup> FC SD I 51, 52; II 18—21; V 3—7.

to be interpreted in harmony with one another. We may express this principle in axiom form: *Symbola symbola interpretantur*, or, *Symbola sunt ex symbolis explicanda*.

7. Due attention should be paid to idioms, which ought to be understood idiomatically and not literally; for example, *ein Kind aus der Taufe heben* (Small Catechism, Preface, 11) means "to be a sponsor at Baptism."

8. Metaphors likewise should be understood metaphorically and not literally; for example, the designation of the Sacred Scriptures as "judge" (FC Ep, Von dem summarischen Begriff, 7, 8).

9. In translation we ought not to impose our dogmatic terminology, even if correct, on an earlier document; for example, "vom Vater in Ewigkeit geborn" in the Second Article of the Small Catechism (Creed, 4) is not strictly rendered by "begotten of the Father from eternity."<sup>15</sup>

<sup>15</sup> So, for instance, "Dr. Martin Luther's Small Catechism," in *A Short Explanation of Dr. Martin Luther's Small Catechism: A Handbook of Christian Doctrine* (St. Louis: Concordia Publishing House, c. 1943), 100. It is unlikely that this version is consciously following the Latin Book of Concord (*a patre ante saecula genitus*). The original German accords with patristic terminology and with the Western dogmatic tradition. Compare the version of the Nicene Creed of 325 given by St. Hilary of Poitiers in his *Liber de synodis seu de fide orientalium* (358/359), 84: *natum ex Patre unigenitum . . . natum non factum* (Migne, PL, X, 536A); the anti Priscillianist formula known as *Libellus in modum Symboli* (Council of Toledo?, 440/447?); *Deum natum a Patre ante omne omnino principium* (John Dominic Mansi, *Sacrorum conciliorum nova et amplissima collectio*, III, 1003B); the version of the Nicaeno-constantinopolitanum given by Marius Mercator in his *Impii Nestorii Sermo III* (Vth century): *natum ex Patre* (Migne, PL, XLVIII, 772B); the *Symbolum Nicaenum* of the Latin Book of Concord: *ex patre natum ante omnia saecula* (*Bekenntnisschriften*, 26, lines 7, 8); the reference to our Lord's twofold nativity in the letter of St. Leo the Great to Flavian of Constantinople under date of June 13, 449, chapters 2 and 4: "de aeterno natus coeternus . . . et a paterna gloria non recedens novo ordine, nova nativitate generatus" (Migne, PL, LIV, 757B—759A, 766B); the reference in Canon 4 of the Lateran Council of 649: "unius domini nostri et Dei Jesu Christi duas nativitates, tam ante saecula ex Deo et Patre . . . quamque de sancta virgine" (Mansi, *Collectio*, X, 1151E); the *De Sancta Trinitate confessio* of Pseudo-Eusebius of Vercelli, Sections 1 and 2: "ex [Patre] . . . Filius nativitatem . . . accepit. . . . Filium quoque de substantia Patris sine initio ante saecula natum . . . fatemur" (Migne, PL, XII, 959, 960), reaffirmed against the Priscillianists at the Eleventh Council of Toledo in 675 (Mansi, *Collectio*, XI, 133A); and the confession of faith of St. Leo IX in his letter to Peter of Antioch, *Congratulamus vobementer*, under date of April 13, 1053: "Verbum Dei aeternaliter natum ante omnia tempora de Patre . . . temporaliter natum de Spiritu Sancto et Maria semper virgine" (Mansi, *Collectio*, XIX, 662 B-C). Cp. on the liturgical side the *nova nativitas* of the Collect for Christmas Day (from the Gelasian Sacramentary) and Aurelius Prudentius' hymn, *Corde natus ex parentis* (IV/V century).

## C. PROBLEMS OF TEXT AND CANON

1. In spite of the Articles of Incorporation of The Lutheran Church—Missouri Synod<sup>16</sup> and *The Common Confession*,<sup>17</sup> the authoritative text of the various Symbols according to the expressed intention of the Symbols themselves is not uniformly that of the *Book of Concord* of the year of our Lord 1580.
2. The authoritative text of the Preface to the *Book of Concord* is that of the Dresden editions of 1579/1580.
3. The authoritative text of the "Apostolicum" is that of the Latin Concordia, as representing the text which was in common use in the Western Church from the eighth century on.
4. The authoritative text of the "Nicaenum" — more accurately "Nicaenoconstantinopolitanum" — is that of the Latin *Book of Concord* as representing the text which had been increasingly in use in the Western Church from the sixth century on and universally in the West after 1014, when under German pressure it was introduced into the liturgy of the Church in Rome.<sup>18</sup>
5. The authoritative text of the "Symbolum Athanasii" is that of the Latin *Book of Concord*, as representing the text which had been in increasingly common liturgical use in the Western Church since the ninth century at least.
6. The authoritative texts of the Augsburg Confession are the German and the Latin versions presented to the Emperor Charles V on June 25, 1530. All subsequent editions, including the Variata of 1540, are to be interpreted in conformity therewith (Preface to the Formula of Concord [*Bekenntnisschriften*, 750—752]). The Latin Apology operates with the Latin text, but appeals to the

<sup>16</sup> The Articles of Incorporation of The Lutheran Church — Missouri Synod, as amended in the convention held from June 20 to 29, 1956, read on this point: "Article II — Objects. The objects of this corporation shall be:

"a. To unite in a corporate body the members of the Evangelical Lutheran Church who acknowledge and remain true to the *Book of Concord* of the year of our Lord 1580 as a true exhibition of sound Christian doctrine."

<sup>17</sup> Part I, Article XI: "The Lutheran Confessions." "The Lutheran Confessions (Book of Concord, 1580) are true exhibitions of the truths of the Holy Scriptures."

<sup>18</sup> Compare the Marburg Articles, I: "und im Symbolo Nicaeno gesungen und gelesen wird bei ganzer christlicher Kirchen in der Welt" (*Bekenntnisschriften*, 52, lines 31—32).

German text as authoritative in Article II 2. Via Elector August's authenticated copy of what was erroneously believed at Mayence to be the original (but is probably a copy, somewhat inexact, of the now lost original made for the archdiocesan chancellery), the copy presented at Augsburg underlies the German Concordia of 1580, while the *editio princeps* of April/May 1531 underlies the Latin Concordia of 1584. At the same time, the Formula of Concord in at least one place (SD II 29) cites the Augsburg Confession according to the Wittenberg quarto edition of 1531.

7. The authoritative text of the Apology is described as the edition "published in public print in 1531" (FC SD, Von dem summarischen Begriff, 6). This is clearly the Latin *editio princeps* of April/May, rather than the octavo edition of September. Justus Jonas' German paraphrase is to be regarded as a kind of commentary. At times the German Formula of Concord quotes Justus Jonas' German paraphrase of the Apology (for instance, SD II 31, which at this point is in almost literal agreement with the Latin original). Elsewhere the German Formula of Concord appeals explicitly to the Latin Apology (for instance, SD I 10). Again, in SD III 42, the German Formula quotes first Justus Jonas' German paraphrase where it agrees substantially with the Latin original, and goes on: "Und auf solche Meinung sagt die lateinische *Apologia*: 'Iacobus recte negat,'" etc., although the German paraphrase is not too inaccurate: "Darum ist das recht geredt, dass der Glaube nicht recht ist, der ohne Werke ist." Furthermore, in SD VII 11, the German Formula urges that the Apology not only is more explicit than the Small Catechism about the real and essential presence of our Lord's body and blood in the most venerable Sacrament of the Altar, but that it supports its position with quotations from 1 Corinthians 10 [:17] and St. Cyril. Thereupon the Formula proceeds to translate more or less verbatim from the Latin Apology. Justus Jonas' German paraphrase, however, has here, as elsewhere, omitted the patristic quotations.

8. The authoritative text of the Smalcald Articles is the *editio princeps* of the summer of 1538. This is explicitly brought out in connection with the Württemberg, Mecklenburg, and Henneberg opinions on the Torgic Book (*Bekenntnisschriften*, p. 835, n. 3).

9. The authoritative text of the *Tractatus on the Authority and Primacy of the Pope* is difficult to determine. The document is quoted, but not listed, in the Formula of Concord, apparently because its independent origin and Melanchthonian authorship had been forgotten, and it appeared to be only an appendix to the Smalcald Articles. Except for minor variants, the two quotations in the Formula conform to the 1537 manuscript German translation of Vitus Dietrich rather than either to the original Latin (as contained in Spalatin's manuscript of 1537 or in the anonymous Strasbourg *editio princeps* of 1540) or to the German *editio princeps* (published at Nuremberg in 1541). Scholarly theological works conventionally cite the Latin original. The issue is of minor importance, since Dietrich's translation is substantially faithful to the Latin.

10. The two catechisms of Martin Luther are received "as they were written by him and incorporated into his published writings (*tomis*)" (FC SD, Von dem summarischen Begriff, 8). The authoritative text would thus be substantially that of the Jena edition, specifically of Vol. 4 (1556) in the case of the Large Catechism and Vol. 8 (1558) in the case of the Small Catechism.

11. In the case of the Small Catechism this would imply the inclusion of the Preface of the Small Catechism (omitted from *A Short Explanation*) and of the complete section on "How One Should Instruct the Plain Layfolk to Make Their Confessions" (abridged in *A Short Explanation*). It would also imply the elimination from *A Short Explanation* of (a) the section headed "The Office of the Keys," which is not by Martin Luther but by Justus Jonas; (b) possibly the sections on the duties of parishioners and subjects in the Table of Duties, which were prepared not by Luther but by Schirlentz, his printer, in 1540 and 1542 respectively, but which seem to have been included in the editions of these and subsequent years with at least the tacit consent of Luther; and (c) the pseudonymous "Christian Questions," which never appeared in any edition of the Small Catechism during Martin Luther's lifetime (although the twentieth is a reworking of authentic pronouncements of Luther in the LC VI 75—82).

12. It would also seem to imply the inclusion of the *Marriage Booklet* of 1529 and the 1526 edition of the *Baptism Booklet*, both

absent from *Concordia Triglotta* (St. Louis: Concordia Publishing House, 1921). It was assertedly Andreä's intention to omit them from the *Book of Concord*, as belonging in the realm of church order rather than of doctrine. The Elector of Brandenburg and the Lower Saxon provincial churches, however, wanted the Small Catechism "unmutilated." The Electors of Saxony and of the Palatinate were dubious about including the two *Booklets* because of the negative attitude of the South Germans toward the exorcisms at Holy Baptism. The matter was never really settled. Technically the Dresden edition of 1580 was to be published with the two *Booklets* in a separate printing, with their place indicated by printing the foliations 169—173 on the last leaf containing the Small Catechism so that they could be included or omitted at the discretion of the competent political authority.<sup>19</sup> The proposal of

<sup>19</sup> The copies of the German *Book of Concord* available for examination at Concordia Seminary, St. Louis, Mo., none of which have *Ein kurze Vermahnung zu der Beicht* after the Large Catechism, reveal the following:

a. *Copy in the possession of President Alfred O. Fuerbringer, D.D.*, title-page date: [1579]. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. (Final) colophon following the subscriptions: Dressden, Matthes Stöckel vnd Gimel Bergen, 1579. The Catalog of Testimonies is not included. The Table of Duties of the Small Catechism ends on folio 173v, the Large Catechism begins on folio 174r. The title page corresponds in text to the form given in *Bekenntnisschriften*, xliii; this copy, from the library of the late President Ludwig Fuerbringer, D.D., is obviously the one described by F. Bente in *Concordia Triglotta* (St. Louis: Concordia Publishing House, 1921), "Historical Introductions to the Symbolical Books," pp. 5, 6.

b. *Copy in the possession of the Systematics Department*. Title-page date: 1580. Epitome title-page date: 1580. Solid Declaration title-page date: 1579. Colophon on leaf following the subscriptions: Dressden, Matthes Stöckel vnd Gimel Bergen, 1581 (the printer's device, however, is dated 1579). Catalog of testimonies title-page date: 1580. Final colophon: Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. The Table of Duties in the Small Catechism ends on folio 169v. The *Marriage Booklet* occupies folios 170 and 171, the *Baptism Booklet* folios 172 and 173. The cover bears the blind-stamped name of Lambert Winthof; the back cover the year 1580. A bookplate on the inside front cover identifies a former owner as the Rev. Barthold Nicholas Krohn, pastor of St. Mary Magdalene's Church, Hamburg. Gift of the Rev. Harold Wunderlich, Ottawa, Ill., and the Rev. Prof. Lorenz Wunderlich, St. Louis, Mo.

c. *Pritzlaff Memorial Library, call number 238.4 A.* Title-page date: 1580. Epitome title-page date 1579. Solid Declaration title-page date: 1579. Colophon on leaf following the subscriptions: Dressden, Matthes Stöckel vnd Gimel Bergen, 1579. Catalog of Testimonies title-page date: 1580. Final colophon: Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. The Table of Duties of the Small Catechism ends on folio 173v, the Large Catechism begins on folio 174r. This was the late President Carl Ferdinand Wilhelm Walther's personal copy. It is bound with the 1580 Church Order of Elector August of Saxony (Leipzig: Hans Steinman, 1580).

Andreä that each of the Electors should sign a statement pertaining to the status of the *Booklets* in his domains as part of his subscription to the Symbols fell through when in 1583 Elector Louis VI

*d. Pritzlaff Memorial Library, uncatalogued.* Title-page date: 1580. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. Colophon on leaf following the subscriptions: Dressden, Matthes Stöckel vnd Gimel Bergen, 1581 (the printer's device, however, is dated 1579). Catalog of Testimonies title-page date: 1580. Final colophon: Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. This interesting copy, unfortunately in a poor state of preservation and repair, has on the recto of the last leaf of the Table of Duties of the Small Catechism the foliations 169, 170, 171, 172, 173. The Large Catechism begins on folio 174r.

*e. Pritzlaff Memorial Library, call number 238.4 Dr.* Title-page date: 1580. Epitome title-page date: 1580. Solid Declaration title-page date: 1580. Colophon on leaf following the subscriptions: Dressden, Matthes Stöckel (only!) 1580 (the printer's device, however, bears the date of 1579). Catalog of Testimonies title-page date 1580. Final colophon: Dressden, no printer's name(!), 1580. The Table of Duties of the Small Catechism ends on folio 173v, the Large Catechism begins on folio 174r. This was the personal copy of the late Otto F. T. Hanser.

*f. Pritzlaff Memorial Library, call number 238.4 Dresden.* Title-page date: 1580. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. Colophon on leaf following subscriptions: Dressden, Matthes Stöckel vnd Gimel Bergen, 1579. Catalog of Testimonies title-page date: 1580. Final colophon: Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. The Table of Duties of the Small Catechism ends on folio 173v, the Large Catechism begins on folio 174r.

*g. Pritzlaff Memorial Library, 238.4 Dr (second copy).* Title-page date: 1580. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. Colophon on leaf following the signatures: Dressden, Matthes Stöckel vnd Gimel Bergen, 1581 (the printer's device, however, is dated 1579). Catalog of Testimonies title-page date: 1580. Final colophon: Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. The Table of Duties of the Small Catechism ends on folio 169v. The *Marriage Booklet* occupies folios 170 and 171, the *Baptism Booklet* folios 172 and 173. Date blind-stamped on front cover: 1580.

*h. Pritzlaff Memorial Library, uncatalogued.* Title-page date: 1580. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. Catalog of Testimonies title-page date: 1580 (the Catalog follows immediately after the Solid Declaration). Final colophon (at the end of the Catalog of Testimonies): Dressden, Matthes Stöckel vnd Gimel Bergen, 1580. The colophon leaf with the printer's device does not appear in this copy. The *Register* and signatures follow the Catalog of Testimonies. This was the personal copy of the late President Francis Pieper, D. D.

*i. Concordia Historical Institute, uncatalogued.* Identical with *e* above. Gift of the late President John Schinnerer.

*j. Concordia Historical Institute, uncatalogued.* Identical with *e* above. From the library of the late Reverend W. O. Bischoff. The blank flyleaf bears the notation in a contemporary hand: *Laus Deo 1580 A{nno} D{omin}i 21 Augusti zalt 2 R{eichsthaler} 40 K{reuzer}*, which establishes the original purchase price.

*k. Concordia Historical Institute, uncatalogued.* Title-page date: 1580. Epitome title-page date: 1579. Solid Declaration title-page date: 1579. (Both the

of the Palatinate filed a copy without the *Booklets* and without the proposed declaration.

13. In the case of the Large Catechism application of the standard of the German Formula would involve omission of "A Short Admonition to Confession" (omitted from *Concordia Triglotta* also).<sup>20</sup>

Epitome and Solid Declaration title pages differ from the conventional title pages in types, in the woodcut devices, and in lacking the legend *Mit Churfürstlicher G(naden) zu Sachsen befreihung*. The Solid Declaration is followed by the *Register*, this by the Catalog of Testimonies (title-page date: 1580; colophon, corresponding to the final colophon of the other copies, Dressden, Matthes Stöckel vnd Gimel Bergen, 1580). Then come the subscriptions, followed by the colophon leaf (with the usual printer's device): Dressden, Matthes Stöckel vnd Gimel Bergen, 1579. As in b above, the Table of Duties of the Small Catechism ends on folio 169v, the *Marriage Booklet* and *Baptism Booklet* occupy the next four leaves, and the Large Catechism begins on folio 174r. The binding bears the blind-stamped date 1580 and the initials C. B. The flyleaf bears the notation: *E(?) Weishar, don{um} m{eorum} Parent(iu)m*. This volume is, unfortunately, in a very poor state of repair.

*a. Pritzlaff Memorial Library, call number 238.4 Tab.* The title page, Epitome title page, Solid Declaration title page, and Catalog of Testimonies title page all read 1580. Colophon on leaf following subscriptions: Tübingen, Georg Gruppenbach, 1581. There is no final colophon. The Table of Duties of the Small Catechism ends on folio 173v, the Large Catechism begins on folio 174r.

*m. Pritzlaff Memorial Library, call number 238.4 Heid.* The volume title page, Epitome title page, and Solid Declaration title page all bear the date 1582. Colophon: Heidelberg, Johannes Spies, 1582. The Catalog of Testimonies is omitted. The Table of Duties of the Small Catechism ends on folio 175v, the Large Catechism begins on folio 177r, with a blank leaf between. Bound with the *Book of Concord* and from the same press (but both dated 1583) are *Apologia oder Verantwortung des Christlichen Concordien Buchs* and *Warhaftige Christliche und gegründte Widerlegung der vermeinten Entschuldigung der Prediger zu Bremen*.

*n. Copy in the possession of the Reverend August R. Suelflow, S.T.M., Curator, Concordia Historical Institute.* This copy is a duplicate of the 1582 Heidelberg edition of the *Book of Concord* described in m above. It is clear from the contemporary binding that no other works were bound up with it. The copy has suffered some damage, and all leaves after folio e-iiiij of the subscriptions are missing.

The two copies of the Latin editions accessible for examination, both of which lack the *Marriage Booklet*, the *Baptism Booklet*, and the *Brief Admonition to Confession*, were:

*a. Pritzlaff Memorial Library, call number 238.4 Sal.* Colophon: Leipzig, Ioannes Steinman, 1580.

*b. Pritzlaff Memorial Library, call number 238.4 Lei 58.* Colophon: Leipzig, Georgius Defnerus, 1584.

<sup>20</sup> Although this appendix dates back to the second 1529 edition of the Large Catechism, it comes into the German *Book of Concord* only in the Magdeburg edition of 1580 and into the Latin *Book of Concord*, via the *Corpus doctrinae christiana* (Jena 1571), only after 1584. The text is reproduced in *Bekenntnisschriften*, pp. 725—733.

14. The authoritative text of the Formula of Concord is that of James Andrea's final draft (*Urschrift*), as edited by him for publication in the Dresden edition of 1579/1580. It includes the Preface, the Epitome, and the Solid Declaration.

15. Not integral parts of the Symbols are:

- a. The Catalog of Testimonies, although the product of Martin Chemnitz and James Andréä; and
- b. The (*Saxon*) *Christian Visitation Articles*, although they are included by Carl Ferdinand William Walther in the constitution of Trinity Church, St. Louis, as part of the Book of Concord,<sup>21</sup> and are printed out in *Concordia Triglotta*.<sup>22</sup>

16. The interpreter of the Symbols should work with the best available text of the Symbols. Currently this is represented by the third edition of the bilingual Anniversary Edition of 1930,<sup>23</sup> now in its third edition (1930, 1952, 1956).

#### D. SPECIFIC SYMBOLICAL HERMENEUTICAL PRINCIPLES AND PROBLEMS

1. The Symbols are not inspired. Even the theologians who predicated inspiration of the Symbols attributed to them only a *θεοτευτία mediata*.<sup>24</sup> We have, therefore, to determine the intention not of the Holy Spirit but of human minds like our own. In a general way, at least, the authors of the Symbols and we stand in a common Catholic tradition. In detail, however, we may not posit a priori altogether identical points of view, exegetical principles, systematic theologies, or philosophical presuppositions.

2. The metaphysical presuppositions of the Symbols can be presumed to be those of the period in which they are written or of the schools from which the writer has come. Thus we can expect

<sup>21</sup> [Carl Ferdinand Wilhelm Walther,] "Gemeinde-Ordnung für die deutsche evangelisch-lutherische Gemeinde ungeänderter Augsburgischer Confession in St. Louis, Mo., 1843," § 3, in *Der Lütheraner*, VI (March 5, 1850), 105.

<sup>22</sup> Pages 1150—1157.

<sup>23</sup> See fn. 6 above.

<sup>24</sup> See John George Walch *Introductio in libros ecclesiae Lütheranae symbolicos* (Jena: Vidua Meyer, 1732), pp. 925—927, who lists among those holding this view John Fecht (1636—1716), Philip Louis Hanneken (1637—1706), Gottlieb Wernsdorf (1668—1729), Theodore Dassow (1648—1721), John George Neumann (1661—1709), and Samuel Schelwig (1643—1715).

evidences of Martin Luther's Occamist background in his writings (for instance in the passage from his *Vom heiligen Abendmahl Bekenntnis* quoted in FC SD VII 92—103) and evidences of Aristotelianism in Philip Melanchthon and his pupils, Martin Chemnitz and Nicholas Selneccer.

3. We are not bound to the philosophical presuppositions of the Symbols. We need not hold to a cosmology which teaches that the sun and planets are moved by quintessential intelligences, as both parties to the controversy settled by Article VI of the Formula of Concord (SD VI 2.6) apparently assumed. We need not hold to a metaphysics which affirms that every existent is either a substance or an accident, or a speculative theology which asserts that every substance is either God or a creature of God (FC SD II 54—58).

4. The test of any reinterpretation of Symbolical doctrine in "common sense" terms or in terms of another philosophical system is its adequacy in accounting for the Biblical and empirical data that underlie the original formulation, that is, it must be congruent with a sound exegesis of the Sacred Scriptures, and it must reproduce accurately in the other philosophical idiom the concerns of the original.

5. A distinction must be made between institutions and ceremonies that exist and are valid by divine right<sup>25</sup> and those that exist merely by human authority.<sup>26</sup>

6. Those portions of the Symbols which refer to humanly established ceremonies and institutions are not binding in the sense that such ceremonies are of the essence of the Lutheran Church (procedures at elections, consecrations, and ordinations; the pericopic system; the ecclesiastical year; the relative dignity of feasts; head covering for female worshipers; the ancient collects and chants; Eucharistic and other vestments; candles; the use of Latin in the service; chanting the Psalter; the sign of the holy cross; the customary ceremonial at the Mass; folded hands; solemnization of marriage in front of the church; exorcism and the white chrisom

<sup>25</sup> AC XXIII 13 (Latin), 24; XXVII 24; Ap VII 41; Tractatus 65, 67; SC IV 1, 4; V 28; VI 2, 4; FC SD VII 80, 83, 84.

<sup>26</sup> AC VII 3; XV 1 (German); Epilog to XXI 2 (Latin); XXVI 1; XXVIII 55; Ap XI 8; XIII 78.

at Holy Baptism; Baptism by immersion, etc.).<sup>27</sup> But the doctrinal implications that may underlie such humanly established ceremonies and institutions are binding (for example, the necessity for a rightfully constituted ministry, individual absolution as an individualization of the generalized proclamation of the Gospel, the designation of the blessed Virgin Mary as Mother of God to safeguard the dogma of the incarnation, and the availability of the Holy Communion to meet the needs of the people).<sup>28</sup> On the other hand, references to such humanly instituted ceremonies and institutions in the Symbols may legitimately be cited to demonstrate their complete consistency with sound, historic Lutheran doctrine and practice (for example, self-communion of the celebrant, a celebration of the Holy Eucharist at the main parochial service[s] every Sunday, episcopal polity, reading the banns of marriage in advance, definition of the term "sacrament" to include more than Holy Baptism and Holy Communion, fasting before receiving Holy Communion, and private confession).<sup>29</sup>

7. The number of literary genres in the Symbols is limited. Apart from Biblical quotations, poetry occurs only to an extremely limited extent, always in very brief quotation and always clearly identifiable.<sup>30</sup> The bulk of the Symbols is sober theological exposition. Extensive portions of the Symbols, however, were originally homiletical productions; this is true of almost the entire Large Catechism. Other portions of the Symbols are homiletic in purpose, even though they may never have been delivered as sermons. The Prefaces to the Catechisms and to the Smalcald Articles, the other additions which Martin Luther made to the Smalcald Articles between the time of their subscription by the theologians in 1536-37 and their publication in 1538,<sup>31</sup> many passages in Justus Jonas' paraphrase of the Apology, notably among his Ger-

<sup>27</sup> AC XV 1; XX 40; XXIV 2; XXVI 40; XXVIII 56, 57; Ap XV 40, 42, 43; XXIV 1-3, 50-51; Tractatus 70, 71; SC Appendix I; Traubüchlein 7; Taufbüchlein 11, 12, 15, 17, 27, 29; LC I 74; FC SD X 30, 31.

<sup>28</sup> AC V; Tractatus 67; LC VI 46, 48; FC SD VIII 24; XI 37, 38.

<sup>29</sup> AC XI 1; XXIV 34 (German); Ap XI 3, 4; XIII 2-17; XIV 1, 5; XXI 34; XXIV 1, 6 (German), 40; SA-III VIII 1, 2; SC VI 10; Traubüchlein, 6; LC VI 37.

<sup>30</sup> AC XX 40; Ap XXIII 3; FC Ep I 8; SD I 1, 23.

<sup>31</sup> SA-II 5, 13-15, 26-28; III 42-45; VIII 3-13.

man expansions of, and additions to, the original Latin text, and some of the flights of rhetoric in Philip Melanchthon's *Apology* are of the same type. Here we have to realize that the appeal is more to the will than to the intellect and that the authors are allowing themselves the liberty in the use of words, the metaphors and the rhetorical devices (such as hyperbole) which orators tend to assume along with toga or gown.

8. We are to understand the witness of the symbols as the voice of the *damals Lebenden* (FC, Ep, Von dem summarischen Begriff, 7), to be interpreted in the terms of their situation.

9. The historical backgrounds of the Symbols play a significant role in their formulation. For this reason the interpreter of the Symbols needs to be familiar with the history of the church and of Christian thought, and with the doctrinal systems and the theological vocabularies current from the second through the sixteenth centuries, with special reference both to the first seven centuries of this period, the era in which the so-called Catholic Creeds achieved their present form, and to the last four centuries, the era in which the situation came into being which evoked the Lutheran Reformation by way of reaction and protest. The Lutheran particular creeds have their own historical backgrounds, with which the interpreter must acquire fairly detailed familiarity, as far as possible at the hand of primary sources. Regrettably the primary sources are not universally accessible.

10. Familiarity with the original languages in which the Symbols are written is vital. These languages are ecclesiastical (rather than classical) Latin and the *Frühneuhochdeutsch* of the sixteenth century (rather than nineteenth- or twentieth-century German).

11. Due consideration should be given to the fact that the Augsburg Confession and the Formula of Concord are political as well as religious documents. The Smalcald Articles, the Tractatus, and (at Schmalkalden in 1537) the *Apology* are the only documents signed exclusively by theologians. While the Formula was signed by its six chief author-revisers as well as by thousands of clergymen, the legal subscriptions to the Formula and to the *Book of Concord* were exclusively those of estates of the Empire (three electors, two prince-bishops, a count palatine, dukes, margraves,

counts, barons, and city administrations). The Augustana likewise was signed originally by estates (an elector, a margrave, three dukes, a landgrave, a prince, and the administrations of two cities) and only subsequently (at Schmalkalden in 1537) by theologians. This accounts for the occasionally somewhat Erastian cast of the Augustana and the Preface to the Formula. Some of this is reflected in the Apology likewise, which in its original form was designed as the reply of the Evangelical estates to the Emperor's refutation of the Augsburg Confession.

12. In the absence of persuasive objective evidence, it is impermissible to assume that later dogmatic definitions and distinctions are implicit in passages of the Symbols where such definitions and distinctions are not explicit.

13. The articles of the Symbols are not dogmatic discussions based *de novo* on exegetical surveys of the applicable Biblical data. They are for the most part contributions to continuing discussions, the terminology of which had already been fixed and filled with significance in the course of previous controversy. Hence it may not be presumed that a term common to the vocabularies both of theology and of the Sacred Scriptures is being used in an exclusively Biblical sense.

14. The later Symbols are to be interpreted by the earlier Symbols, not vice versa. The Formula of Concord and the questions put to candidates for Holy Ordination and for installation as professor establish a clear hierarchy of symbols: the Catholic Creeds are *summae auctoritatis*; the creed par excellence of the Lutheran Reformation is the Augsburg Confession; the other Lutheran Creeds are not new and independent documents but have relevance only as interpretations of the Augsburg Confession.<sup>32</sup>

15. If a later symbol misunderstands an earlier symbol, we are not committed to such a misunderstanding as far as the earlier symbol is concerned, but we are committed to the doctrinal content of both symbols. Thus the Large Catechism interprets the words *sanctorum communionem* in the Apostolicum as an ex-

<sup>32</sup> FC SD, Von dem summarischen Begriff, 4—9 (note the Latin version of par. 4); 11—13, 20; cp. the Preface to the Formula of Concord (*Bekenntnisschriften*, p. 751, lines 8—28; 760, line 37, to 761, line 28). See also fn. 13 above.

planatory apposition to *sanctam ecclesiam catholicam* and proposes to render them "a holy community" (LC II 49). But it is becoming increasingly clear that *sanctorum communionem* originally referred to participation in the Holy Eucharist.<sup>33</sup> Granted that this is a fact, we are committed by the words *sanctorum communionem* in the Apostolicum to an affirmation of the importance of participation in the Holy Eucharist and by the words "a holy community" in the Large Catechism to an affirmation of the imputed and inherent sanctity of the Christian community.

16. We are not bound to affirm any inerrancy of the Symbols in historical or scientific matters, such as its ascription of *De vocatione gentium* to St. Ambrose, the *Hypomnesticon* to St. Augustine, *De coena Domini* to St. Cyprian, or *De venerabili sacramento altaris* to St. Thomas Aquinas; the circumstances surrounding the Smalcald Articles' origin as reported by the Formula of Concord; Martin Luther's repeated misquotation of St. Augustine, his incorrect Biblical references, and his hazily remembered citations from St. Jerome; the assumption that the magnetization of iron can be suspended by rubbing the magnet with garlic juice; or the Formula's misunderstanding of some of Martin Luther's statements in his commentary on Genesis which explicitly refer to the *Papistae* and the *adversarii* as being directed against *etlichen unter den Seinen*.<sup>34</sup>

17. Where the Symbols do not cite one or more passages of Sacred Scripture in support of a theological conclusion, an individual is not bound to the acceptance of such a conclusion as a doctrine, unless he holds that the conclusion is adequately supported by Holy Writ. For example, if an individual does not regard Song

<sup>33</sup> See Theodore von Zahn, "The Articles of the Apostles' Creed. XI. 'The Communion of Saints,'" in W. Robertson Nicoll and Charles Cuthbert Hall, eds., *The Expositor: A Theological Magazine*, American edition, IV (Aug. 1898, to Jan. 1899) (New York: Dodd, Mead and Co. [1899]), 148—155, translated by C. S. and A. E. Burn from the second edition of *Das apostolische Symbolum*. For recent discussions of the issue and for references to earlier literature see J. F. Badcock, *The History of the Creeds*, 2d ed. (London: S. P. C. K., 1938), pp. 243—272, and Werner Elert, *Abendmahl und Kirchengemeinschaft in der alten Kirche hauptsächlich des Ostens* (Berlin: Lutherisches Verlagshaus, 1954), pp. 5—16, 166—181.

<sup>34</sup> See AC XVIII 4; XX 14, 30; Ap XXIV 62, 76; SA-II IV 4, 9; III V 1; X 3; LC III 113; IV 18; VI 10; FC SD I 22; IV 28 (cp. the Weimar edition of Luther's works, 43, 254, 37; 255, 37; 256, 15; et passim).

of Solomon 4:12; Is. 7:14; 66:7; Ezek. 44:2, and Luke 1:34, 35 — the traditional passages cited by the Fathers, though not by the Symbols — as proving the perpetual virginity of the Mother of God, with its corollary that she bore our Lord *inviolata virginitate et clauso utero*, he cannot on the strength of the Symbols<sup>35</sup> be compelled to affirm this opinion as a doctrine strictly so called. At the same time we cannot hereticize an individual who holds such a theological opinion as the Virgin Birth (as distinguished from the virgin conception) of our Lord.<sup>36</sup> The article of our Lord's descent into the netherworld presents something of a parallel. The Symbols do not document their presentations with any passages of Sacred Scripture. The intensely interesting and significant sermon of Martin Luther in the chapel of the electoral castle at Torgau in 1533, to which Article IX of the Formula of Concord refers us, cites only Ps. 16:10 ("Thou wilt not leave My soul in Sheol") and Matt. 16:18 ("The gates of Hades shall not prevail against it") in the portions copied out in Andreä's final draft.<sup>37</sup> Beyond the implications of such passages we cannot establish an article of faith on this point. Article IX of the Formula of Concord is commendably careful here.

18. We are not bound to the exegesis which the Symbols give of any particular passage which they choose to interpret. Thus we need not believe that Psalm 119:1 refers to the Law in its strict sense (FC Ep VI 2) or that the scope of Gen. 17:4-8, 19-20 includes infant Baptism (FC Ep XII 8). This does not mean, however, that we are free to reject a *doctrinal* conclusion which

<sup>35</sup> FC SD VII 100; VIII 24.

<sup>36</sup> To call these Symbolical passages lapses of the pen of individuals who had not succeeded in throwing off the last vestiges of their medieval training overlooks the fact that this is precisely a second-generation Lutheran theologian, Nicholas Selnecker (1530—1592), who, as translator of the Smalcald Articles, described the Mother of God as *semper virgo* in SA-I IV and, as editor of the Latin Formula of Concord, at least retained (the actual translation may go back to two contemporaries, Luke Osiander [1534—1604] and James Heerbrand [1521—1600]), in SD VII 100, the expansion of Luther's phrase *do er von seiner Mutter geboren ward* into *de sanctissima virgine Maria, matre sua, natus esse*. Cf. Francis Pieper, *Christliche Dogmatik*, II (St. Louis: Concordia Publishing House, 1917), 366—367; Reintraud Schimmelpfennig, *Die Geschichte der Marienverehrung im deutschen Protestantismus* (Paderborn: Ferdinand Schöningh, 1952), pp. 9—51.

<sup>37</sup> *Bekentnisschriften*, pp. 1050—52.

the Symbols draw from their interpretation (even erroneously) of one or more passages, or that we may justify rejection of a doctrinal conclusion by a disavowal one by one of the passages that the Symbols cite in its support. Thus it would be precarious indeed to reject the rule that the Reformers extracted from the Words of Institution, *Nihil habet rationem sacramenti extra actionem divinitus institutam* (FC SD VII 85), on the ground that a sober exegesis of the Words of Institution does not necessarily yield such a rule.

19. We are not bound to assert as doctrine strictly so called any opinions which the Symbols affirm as historical judgments concerning the fulfillment of prophecy after the cessation of public revelation. An example is Philip Melanchthon's stated conviction that the prophecy of the Sibylline Oracles *Pudicus facie ubique regnabit* was fulfilled in Charles V (Ap XXIII 3), and his implied belief that the prophecy of John Hilten of Eisenach had been fulfilled in Martin Luther (Ap XXVII 1—4).

20. Citations and quotations in support of a thesis of the Symbols are not to be pressed beyond the point for the confirmation of which they are invoked. Where incidental formulations are quoted without criticism, however, it may be presumed that the authors of the Symbols did not regard these formulations as inconsistent with the evangelical faith.

21. An appeal to words of Martin Luther that have not been incorporated in the Symbols, when they are referred to without quotation or precise specification of the passages that the authors have in mind, must be understood only with reference to the light that the cited word casts upon the question at issue.<sup>38</sup>

22. Sometimes the private convictions of authors and translators show through their work. This is extensively the case with Justus Jonas' German paraphrase of the Apology; just how extensively, is something that needs to be further investigated. The Epitome of the Formula of Concord by James Andreä is subtly slanted to conform to his own theological emphases; in Article IX,

<sup>38</sup> For example, *De servo arbitrio* and Luther's commentary on Genesis 26 in FC SD II 44, or his *Lehr- und Streitschriften vom heiligen Abendmahl* in SD VII 3.

for instance, of the Formula the Epitome and the Solid Declaration do not say precisely the same thing. In his original translation of the Smalcald Articles Nicholas Selnecker elaborated Martin Luther's text with patristic quotations.

23. Differences in the formulation of the same article of faith in works or chapters of composite authorship should be noted but not placed into unwarranted antithesis to each other. Cases in point are the respective formulations of Martin Chemnitz and James Andréä concerning the omnipresence of our Lord's human nature in Article VII and predestination in Article XI of the Formula of Concord.

24. Where a formulation has finally been adopted in the face of formal objection, or where there is evidence of a deliberate change in an original draft, particular emphasis may properly be placed upon such a thesis. By way of an example of the former, we have the express statement in the Preface to the Formula of Concord, deliberately refusing, in contrast to the position of Tilemann Heshusius and the Helmstedt theologians, to apply the *condemnationes* of the Formula to "those persons who err in their simplicity and do not blaspheme the truth of the divine Word, far less entire churches"—those of England and Navarre are meant—"inside or outside the Holy Roman Empire of the German Nation" (*Bekenntnisschriften*, p. 756). An example of the latter is the change in SA-III VI, where the thesis that "in the Communion bread and wine are the true body and blood of Christ" increases greatly in positive force if we realize that Martin Luther struck out the word "under" before "bread" in his original draft.<sup>39</sup>

<sup>39</sup> A very curious passage in this connection is FC SD II 22, where the absence of the words *non activam sed passivam* after *capacitatem* was made the subject of an acrimonious exchange. The words are in the Suabian Concordia, the Saxon-Swabian Concordia, and the Torgic Book. In Andréä's final manuscript copy that underlies the printed Formula of Concord they have been struck out, written in again in the margin, and struck out again—all apparently by Andréä. They are absent in the 1579/1580 edition of the German *Book of Concord* as well as in the 1580 Latin *Book of Concord*. In 1583 Andréä asserted that in all conscience, and speaking as in the sight of God, he did not know how they had got out of the passage, except that possibly it was the fault of the transcriber. He promised to insert them in the next edition, and they occur in the Latin Concordia of 1584. Significantly they are missing again in Polycarp Leyser's important edition of 1598.

25. Due weight must be given to the fact that the Lutheran particular creeds were written with a heightened sense of eschatological awareness.<sup>40</sup>

26. Where no obvious, intrinsic, and persuasive reason exists for interpreting the parallel passages of the Latin and German versions of the Augsburg Confession differently, the presumption should be that the intention of the parallel passages is the same.

27. The Latin Concordia of 1584 is designed to reproduce the sense and contents of the German *Book of Concord* of 1580. Accordingly the translations in either ought to be looked upon as official commentaries on the originals.<sup>41</sup> At the same time the translations ought not to be superordinated above the originals.<sup>42</sup>

28. Where the confused syntax of a passage in the original makes it impossible to construe the passage, it is legitimate to draw upon the translation. By way of example we may cite FC SD VI 1: "1. Nachdem das Gesetz Gottes nicht allein darzu nützt, dass dardurch äusserliche Zucht und Ehrbarkeit wider die wilden, ungehorsamen Leute erhalten; 2. desgleichen, dass durch solches die Menschen zu Erkenntnis ihrer Sünden gebracht; 3. sondern auch, wenn sie durch den Geist Gottes neugeboren, zu dem Herrn bekehret, und also ihnen die Decke Mose aufgedeckt, in dem Gesetz leben und wandeln: hat sich über diesem dritten und letzten Brauch usw." It is impossible to construe 2 and 3; the Latin

<sup>40</sup> AC XXIII 14; Ap, Preface, 19; XXIII 54, 55; XXIV 47; SA, Preface, 15; II IV 10; Tractatus 42; FC, Preface (*Bekenntnisschriften*, p. 740, lines 5, 6); Ep IV 18.

<sup>41</sup> Such a control of the German original by the Latin version is instanced in the rendering of *Niesung*, which normally corresponds to *sumptio*, by *usus* (although *niesen* is rendered by *sumere*) in the quotation from the "Wittenberg Concord" of 1536 in FC SD VII 14, 15. The source of the two texts is difficult to determine. The German text of 1580 departs extensively from that reproduced (without indication of source) in the Walch edition of Luther's Works, XVII, 2529—30. The Latin text of 1580 and 1584 is closer to that reproduced in *Corpus Reformatorum*, III (Halle: C. A. Schwetschke et Filius, 1836), 75—77 (based on the 1562 Leipzig edition of Melanchthon's works, Crel's version of 1574, and the manuscript copy sent to the Elector of Saxony and preserved at Weimar), although it shows signs of having been conformed to the German.

<sup>42</sup> The translations in the Formula frequently agree with the German against the originals when earlier Symbols are quoted. For example, in SD II 37, where the German quotation has substituted *heilet* for the original *helet*, the Latin Formula reads *sanat* where the Latin version of the Large Catechism reads *adducit*.

reorganizes the passage thus: "Cum constet triplicem esse legis divinae usum (I. Lege enim disciplina externa et honestas contra feros et indomitos homines utcunque conservatur. II. Lege peccatores ad agnitionem peccati adducuntur. III. Denique qui per spiritum Dei renati et ad Dominum conversi sunt, et quibus iam velamen Moysis sublatum est, lege docentur, ut in vera pietate vivant et ambulent): Orta est de tertio illo usu," etc.<sup>43</sup>

29. Obviously exceptional locutions can be corrected at least tentatively in the light of the translation. For example: *Unsere Kirche* in FC SD X 3 would be a unique example of the use of the term *Kirche* in a denominational sense; since the Latin reads *ecclesias nostras*, it is probable that we have to do with a case of imperfect editing of the German text or a slip of the copyist's pen.

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<sup>43</sup> A parallel is the much-debated passage in the Explanation of the Second Article in the Small Catechism: "Ich glaube, dass Jesus Christus . . . sei mein HERR, der mich verlornen und verdammpten Menschen erlöset hat, erworben, gewonnen und von allen Sunden, vom Tode und von der Gewalt des Teufels, nicht mit Gold oder Silber, sondern mit seinem heiligen, teuren Blut und mit seinem unschuldigen Leiden und Sterben, auf dass ich sein eigen sei," etc. Another participle, such as *frei gemacht*, may well be posited after *Gewalt des Teufels* on the basis of the Latin translation(s) of 1529: *redemit et ab omnibus peccatis, a morte, a potestate Satanae liberavit*; see also LC II 30. For the sake of completeness, the other possibilities may be noted in passing:

a. That the *und* after *gewonnen* is a primitive intrusion resulting from a typographical error (so Ernst Gerstenmaier, "Der zweite Artikel in D. Martin Luthers Kleinem Katechismus," in Ernst Gerstenmaier and Otto Stroh [editors], *Gottes Wort soll obschweben* [Friedberg: Carl Bindernagel, 1937], p. 270; and many older editors and commentators as far back as the Jena edition [1558]);

b. That a typographical error has inverted the order of words and that the original sequence was that of two early Low German editions (Major's diglot of 1531 and the Magdeburg edition of 1534), which read: *verworuen, gewunnen unde vorlöset hefft* (so Johannes Meyer, *Historischer Kommentar zu Luthers Kleinem Katechismus* [Gütersloh: C. Bertelsmann, 1929], p. 316);

c. That the last *und* means *und das* or *und zwar* (suggested by Otto W. F. Albrecht in the Weimar edition of Luther's works, 30/1, 366, note 2), although, as Meyer has pointed out (*ibid.*), this is documentable for Middle High German but not for Luther himself or his period. For the earlier literature see Meyer, *op. cit.*, 315, 316; for a criticism of Meyer's position see Gerstenmaier, *loc. cit.*

# Justification by Faith in Modern Theology

By HENRY P. HAMANN, JR.

[EDITORIAL NOTE. This is the first of a series of articles which will appear in this journal under this title. These articles are a condensation, especially in this first installment, and a reworking of the major section of a doctoral dissertation presented by the author to the faculty of Concordia Seminary, St. Louis. We are grateful to Dr. Hamann for this extra labor which makes it possible for a wider circle of readers to consider his findings than may be reached by the full original dissertation. This dissertation, we are happy to announce, has been published December 23, 1957, by the School for Graduate Studies of Concordia Seminary and may be obtained at the price of \$2.00 by addressing the Director of Graduate Studies, Concordia Seminary, St. Louis, Mo.]

In one of his justly famous *Gesammelte Aufsaetze* entitled *Die Rechtfertigungslehre im Lichte der Geschichte des Protestantismus* Karl Holl quotes the scholar Lagarde as declaring that justification as a doctrine was dead — this was in 1873 — and that no one lived by it any longer. The far more pressing task, moderns tell us, is to show to modern man that there is a God. Whether there is a God at all is the problem he has to face, not something about God, say, that God justifies. To this criticism of the very *raison d'être* of this study we should reply that justification concerns questions which are perennially alive. No generation of men can be indifferent to the questions: How do I stand with God? How is God disposed to me? A doctrine which answers these questions cannot be temporally parochial. It must be in its very nature eternally valid. The God who justifies is what this generation needs, not merely the truth that God exists.<sup>1</sup> The bare

<sup>1</sup> By no means all moderns would agree with Lagarde. F. W. Dillistone, "The Recovery of the Doctrine of Justification by Faith," *Theology Today* (July 1954), pp. 199—209, defends strongly the relevance of the teaching of justification for the modern age. In opposition to Paul Tillich he declares: "It seems to me that this doctrine has taken on new relevance and even meaning through the witness of modern psychological studies." He refers to the stress laid in such studies on anxiety in modern life and the many attempts made by men to justify themselves, their work, and their existence. "Man has sought to justify himself in the presence of his predecessors . . . in the presence of his God — and all the time the threat of non-acceptance, meaninglessness, nothingness grows more alarming. Both society and the individual today are engaged in a frantic pursuit of self-justification. It is in the face of such a situation that the seers and prophets of our own day are proclaiming afresh the Pauline doctrine of justification by faith."

knowledge that God exists is useless knowledge for the individual if he does not know how God is disposed toward him. Does God exist? is not the existential question. That question is: Does God exist for me? Does He want me? And on what conditions? This is the question with which justification has to do.

The scope of this study of justification may be roughly described as being a triangle with the Lutheran Confessions at one point, modern views of justification at another, and St. Paul at the third. The question to be investigated is: Is the Lutheran teaching of justification a faithful interpretation of St. Paul? Or have modern views made the Lutheran interpretation untenable? It seems to me that modern views on the subject fall into two main points of attack on the Lutheran teaching, one direct, the other indirect. The direct attack is the modern view that holds justification to be regeneration. The indirect attack is the view that justification is only peripheral with St. Paul, so that Lutherans are guilty of distorting St. Paul by making justification the *articulus stantis et cadentis ecclesiae*, the doctrine by which the church stands or falls. Only the material dealing with the direct attack will be presented in this series of articles.

#### THE LUTHERAN TEACHING OF JUSTIFICATION

"We confess that we receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith." This statement from a well-known Lutheran children's catechism is the brief summary, the classic formulation of the Lutheran teaching of justification. The unfolding and developing of the content of the four elements making up this definition must follow what is standard and normative for all Lutherans, the Lutheran Confessions of the Book of Concord, especially the Augsburg Confession.

##### a) *Justify*

Justification is, above all, forgiveness of sins. AC IV 1, 2; Ap IV 40, 41, 76; SA III 13; Ep III 4, 7; SD III 9, 10, 17, 62.<sup>2</sup> If justi-

<sup>2</sup> The following abbreviations are used for references to the Lutheran Confessions: AC, Augsburg Confession; Ap, Apology of the Augsburg Confession; SA, Smalcald Articles; SC, Small Catechism; LC, Large Catechism; FC, Formula of Concord; Ep, Epitome of the Formula; SD, Solida Declaratio of the Formula.

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fication is the forgiveness of sins, then justification is a *declaring* righteous, a forensic act. The same conclusion is demanded by the identification in the confessions of justification with the imputation of Christ's righteousness, or of His merits, or of His obedience. Ap IV 305 f.; XXI 19; SD III 56.

*b) By grace, not by works*

That the sinner is justified by grace alone without works is the plain statement of AC IV. Compare also Ep III 4; SD III 9—11, 36—39. But the confessional writings are replete with similar statements, repeated in ever new variations, so that a collection of them is quite unnecessary.

*c) For Christ's sake*

The polemic against works in the confessions is the reverse of their concern for Christ's honor as sole Savior. Everywhere "for Christ's sake" is understood as His vicarious atonement, AC IV 2; XX 9; SC-II II; SA-II I. In Art. III of the FC the righteousness of Christ is carefully defined as His obedience, both active and passive, and the view of Osiander that it is the righteousness of Christ within the believer is repudiated.

The *propter Christum* occupies a strategic position in the Lutheran formula, with close ties backward to the "by grace" and equally important connections forward to the final phrase "through faith." The decision over against Osiander shows how the "for Christ's sake" modifies the previous phrase. Osiander declared and could show that his aberrations did not violate the truth that all is of grace and that man can point to no merit of his own. The same was claimed by Major, who mingled justification and sanctification. The divine initiative was preserved by them both. *Soli Deo gloria* is not in itself a Christian tag.<sup>3</sup> Osiander and Major in spite of their insistence on grace did each in his own way let in works by the back door, and, in so doing, they robbed Christ of His glory. The proper understanding of the *propter Christum*

<sup>3</sup> Cf. Werner Elert, *Morphologie des Luthertums* (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1931), I, 90: "Es ist für das gesamte Luthertum von konstitutiver Bedeutung, dass es in dem kalvinischen Satze 'Alles zu Gottes Ehre' noch nichts spezifisch Christliches oder gar Evangelisches fand, als diese Ehre nicht dem in *Christo* offenbarten Gott erwiesen wird."

rigidly excludes works, upholds the grace of God and preserves Christ's glory. The *propter Christum* is just as important for the understanding of the next phrase "through faith."

*d) Through faith*

The place of faith in the matter of justification, according to the Confessions, is indicated already by the preposition used with it: *per fidem*, *durch den Glauben*, *through faith*. Particularly when this preposition is taken together with and in contrast with the *propter Christum*, we see that faith is sheer instrumentality, pure receptivity. To use the theological short cut, it is *medium ληπτικόν*, a means of reception. That faith justifies because it is a good work is repeatedly disavowed, Ap IV 109; SD III 13. Faith justifies merely because of its object. As objects of justifying faith we find the following: grace and the forgiveness of sins (AC XX 28), reconciliation through Christ (Ap IV 144), the promise of the Spirit (IV 128), Christ and, in Christ, the righteousness that avails before God (Ep III 5), God's grace and merits of Christ (SD III 38), etc. The objects of faith are, in short, all the gifts God would give us in Christ. *Fides est λατρεία quae accipit a Deo oblata beneficia*, "Faith is the service which accepts the benefits offered by God," Ap IV 49. It is this quality of faith as reception that enables it to be called righteousness. *Iustitia autem est fides in corde*, "Righteousness is faith in the heart," IV 263. So closely is faith tied to its object that by metonymy faith is named for its object. Faith in its essence is reception. Justification must be *per fidem*.<sup>4</sup>

The Confessions are at pains to ward off certain serious misunderstandings of their teaching of faith. Faith is not a general acceptance of the fact of God (Ap XII 60, 45), nor is it mere knowledge of the Gospel (AC XX 23; Ap IV 48, 148, 229, 337; Ep III 6; and especially SD IV 12), nor is faith compatible with an ungodly life, with mortal sin and the determination to sin (Ep III 11; SD III 26, 41; IV 15). Faith is always joined with love and good works (Ap IV *passim*), for faith is the starting point of new life

<sup>4</sup> Edmund Schlink, *Theologie der lutherischen Bekenntnisschriften*, 3d ed. (Munich: Chr. Kaiser Verlag, 1948), p. 147. Cf. also his statement, p. 149: "Darum ist der Einsatz für das 'sola fide' identisch mit der Eifersucht und Leidenschaft, die über dem 'solus Christus' wacht."

in the believer, Ap IV 125 especially, but cf. also IV 64, 100, 374; SD III 36; IV 8, 10—12.

Our examination of the teaching of faith in the Confessions has revealed two quite different facts about it: first, that faith is the means through which the grace of God and the righteousness of Christ become the believer's, and secondly, that faith is the source and principle of the new life. In the former relation faith is pure reception, in the latter it is a creative power. It is because we are justified alone through faith without works that we are enabled to do good works. The exclusion of works in the article of justification establishes the possibility of good works in the article of sanctification. The objection that the Lutheran teaching of justification makes for moral laxity and destroys moral purpose we counter with the assertion that this teaching alone makes possible moral renewal.<sup>5</sup>

The teaching of the Confessions as here summarized is the Lutheran interpretation of the New Testament, in particular of the epistles of St. Paul. What do moderns have to say about this?

#### THE DIRECT ATTACK: JUSTIFICATION IS REGENERATION

In presenting the widespread modern view which makes justification essentially the same as regeneration, I shall allow a few authorities to speak as much as possible for themselves and refer to others in the notes. The first and completest speaker shall be:

*C. H. Dodd*

What Dodd means by justification we shall understand best after we have first seen what he says about matters closely connected with it. Everywhere is implicit the thought that man has it in him to become better. So Romans 7 is referred to the life of the apostle before his conversion. The following quotation shows what Dodd thinks of man: "It is a matter of common experience among men that a wrongdoer can best be helped to better ways if someone can be found for whose opinion he has the highest respect, and who will treat him, not as the hopeless wastrel he may have been, but

<sup>5</sup> For a complete statement of the Lutheran view concerning justification the statements of the Confessions on Law and Gospel are important. This material is omitted here in the interest of brevity.

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<sup>5</sup> For a complete statement of the Lutheran view concerning justification the statements of the Confessions on Law and Gospel are important. This material is omitted here in the interest of brevity.

as the decent citizen he has it in him to become. This was how Jesus treated the publicans and sinners.”<sup>6</sup>

Dodd on Christ and His work:

The question in Paul's mind is not a question of the scarcely thinkable combination in one person of the contradictory attributes of transcendent Deity on the one hand and of a purely "natural" and non-divine humanity on the other. Humanity itself *means* Christ, and has no proper meaning without Him. Unless a man is a "son of God," he is so far less than a man: he has yet to grow "to a mature man, i.e., to the measure of the full stature of Christ." The history of man is the story of the course by which mankind is becoming fully human. The controlling Mind in this history — the "life-giving Spirit" of the whole process — Paul conceives as a real personality, standing already in that relation to God in which alone man is fully human; already, and eternally, Son of God.<sup>7</sup>

And:

Only if a man can come to believe that God Himself has passed the barrier of guilt and come to him, can religion help him to become better. Now, what Paul declares as "the Gospel of God" is that God has, in fact, not only passed the barrier, but removed it. The assurance that He has done so he finds in the fact of Christ. . . . With the Gospels before us, we must either agree with the enemies of Jesus that He suffered justly for an attitude to sin which undermined the foundations of morality; or we must concede that this way of dealing with sinful men is inherently divine, and an index to God's unchanging attitude to sinners. When a man comes to believe that, and accordingly trusts himself to God as thus conceived, he knows that the sense of guilt with which he has been oppressed does not separate him from God, and he can make a fresh start with divine assistance.<sup>8</sup>

And: "The Christ of Nazareth had one life only to live. . . . He must live again in countless human lives before He is fully Messiah of mankind."<sup>9</sup>

<sup>6</sup> *The Epistle to the Romans*, in the *Moffatt New Testament Commentary* (London: Hodder and Stoughton, 1938), p. 84.

<sup>7</sup> *The Meaning of Paul for Today* (London: The Swarthmore Press Ltd., 1920), p. 89.

<sup>8</sup> *The Epistle to the Romans*, pp. 58 f.

<sup>9</sup> *The Meaning of Paul for Today*, p. 130.

That is to say, as Christ was a perfect man, every perfect man is a Christ. As perfect man Christ displayed God as a God of forgiveness, as a God who breaks down the barrier of guilt and comes to man. Now we are ready to understand what faith and justification mean to Dodd.

The following mixed bag of utterances on faith shows one thing plainly, which is that faith is pre-eminently a change of heart and that the object of faith is relatively unimportant. "Faith is that attitude in which, acknowledging our complete insufficiency for any of the high ends of life, we rely utterly on the sufficiency of God. It is to cease from all assertion of self, even by way of effort after righteousness, and to make room for the divine initiative. . . . It is an act which is the negation of all activity, a moment of passivity out of which the strength for action comes, because in it God acts."<sup>10</sup> It describes the attitude of pure receptivity in which the soul appropriates what God has done.<sup>11</sup>

On the other hand, we may accept the principle of what Christ did. We may accept it ". . . as those who are willing that the act and mind of God so revealed should be the principle of their own lives, and will leave the shaping of those lives to Him. This is what Paul calls 'faith.'"<sup>12</sup>

Accordingly, we find that justification is now defined in terms which make it the equivalent of regeneration. It makes little difference whether Dodd holds that to justify means "to declare righteous" or "to make righteous," for the thought that is developed is simply that any person who has the faith as described has in that faith a true righteousness on the basis of which he is righteous and looked upon as such by God, justified.

What is the actual state of mind of the "justified" person? He has disowned, not merely certain evil practices, but his own guilty self. . . . Outwardly, he is the same man he was . . . but really the man is changed through and through by that act of self-committal, self-abandonment to God. Before God he is indeed dead to sin and alive in quite a new way to righteousness. In fact, he is righteous, in a fresh sense of the word; in the sense in which

<sup>10</sup> *The Epistle to the Romans*, pp. 15 f.

<sup>11</sup> *Ibid.*, p. 56.

<sup>12</sup> *The Meaning of Paul for Today*, pp. 106 f.

righteousness is no longer, so to say, quantitative, but qualitative; in which it consists not in a preponderant balance of good deeds achieved, but in a comprehensive attitude of mind and will.<sup>13</sup>

*Vincent Taylor*

This is righteousness according to Vincent Taylor:

If the righteousness is real, it must have the positive notes of righteousness, that is to say, it must characterize a man as standing in complete conformity with the will of God. . . . As related to the doctrine of justification by faith, it need not, and indeed cannot, connote ethical perfection, since the entire life of a man, or even his past life, is not in question. What is in question is the character of his life, as he stands in the moment of a decision on which his future depends. What is his position in relation to God? . . . Does he cast himself wholly upon God, relying upon all that His grace has done for him in Christ and associating himself with all that redeeming activity is meant to express and do? When he so acts, he has stepped out of the category of the godless, and can be accepted by God as righteous, because, to the full extent of his present apprehension of the divine purpose for himself and the world, an apprehension ever growing from this focal moment in rightness and insight, he has identified himself with that purpose.<sup>14</sup>

This plainly agrees very closely with what Dodd says, a fact which Taylor himself acknowledges.<sup>15</sup> In one point, however, Taylor is dissatisfied with Dodd, and that is in the rather shabby role given to Christ and His work. Taylor wants to link justification and faith more decidedly with the redemptive work of Christ. But what Taylor actually advances is far from satisfactory, for he denies the vicarious nature of Christ's death.<sup>16</sup> The following quotation shows how Taylor links the redemption of Christ and the justification of man.

We are faced, then, by a double dilemma. The righteousness must be our own, but we cannot create it; it must be of God, but He cannot confer it; it must be ours, and of Him, at one and the same

<sup>13</sup> *Ibid.*, pp. 110 f.

<sup>14</sup> *Forgiveness and Reconciliation* (London: Macmillan and Co. Ltd., 1941), p. 64.

<sup>15</sup> *Ibid.*, p. 71.

<sup>16</sup> *Ibid.*, p. 232.

time. . . . There is good reason to think that the best solution of the problem is one which sees in God's redemptive activity in Christ the perfect revelation and embodiment of the highest ethical values, of love, righteousness, and truth; an affirmation made in the name of mankind, which individual men, through faith, can re-affirm and make their own, thus finding in it the avenue of their approach to God.<sup>17</sup>

### James Stewart

In many a point James Stewart is more orthodox than the men so far considered, but at the very point which we are studying he falls into step with them. For him, too, at bottom justification is regeneration. One quotation will suffice.

There is no such thing in Paul's epistles as a mechanical imputing of the righteousness of Christ to sinners. Everything turns upon faith. Justification does not happen in a vacuum. It happens in a faith-pervaded atmosphere. Paul's faith-conception we have already examined. . . . The sinful soul, confronted with God's wonderful self-disclosure in Christ, and with the tremendous and subduing fact of the cross where the whole world's sins were borne, responds to that divine appeal and abandons itself to the love that stands revealed: and that response, that abandonment, Paul calls faith. *This is what God sees when He justifies the ungodly.* Far from holiness and truth and all that makes a son of God, the sinner may yet be: but at least his face is now turned in a new direction. He may still, like Abraham, be in the midst of paganism, but his heart is in the land of promise. He may still dwell, like Daniel, in Babylon, but his windows are "open toward Jerusalem." This is what God sees; and on the basis of this, God acts.<sup>18</sup>

What these three hold is a very common modern view, and a glance at the names mentioned in the last note will bear out this contention. All these hold that the change in man by faith

<sup>17</sup> *Ibid.*, p. 81.

<sup>18</sup> James S. Stewart, *A Man in Christ* (New York: Harper and Bros., n.d.), p. 256. My italics. Similarly William Sanday and A. C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans*, in *The International Critical Commentary*, 5th ed. (Edinburgh: T. and T. Clark, 1905), p. 36: "When a man makes a great change such as that which the first Christians made when they embraced Christianity, he is allowed to start his career with a clean record. . . . The change is the great thing; it is that at which God looks." For similar views on regeneration as justification I refer the reader to

is the essential part of justification. Here all our authorities agree, although they may not agree whether regeneration and justification are to be one hundred per cent identified, or only eighty, if we may be permitted this short excursion into arithmetic. And it is just here where they all do decidedly disagree with the Lutheran Confessions, which in justification see only the grace of God, only Christ's obedience in doing and suffering, only faith as the means of receiving the unmerited gift of God. That faith is at the same time regeneration they do not dispute, but they do declare that faith as regeneration is not a thought that is in place when presenting the teaching of justification. As Adolf Koeberle has put it:

Lutheran theology has at all times felt it to be important, yes, essential, that the faith of justification should not be exchanged for or confused with the dynamic process of our moral healing and holiness. Certainly, where there is forgiveness of sins, there is also life, Christ gives also healing, renewal, sanctification, the new obedience, and the mystical union with Christ through faith. One should consider the gracious gift of God's love for sinners by itself in all its wonderful glory, and should write the material which deals with the renewal of life by the Holy Spirit on another page, because it is better not to describe with the same word both the perfect and the imperfect, both what has been definitely promised and what will and must still become.<sup>19</sup>

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the following: C. S. Lewis, *Beyond Personality* (New York: The Macmillan Co., 1945), pp. 28—31; Geoffrey C. Bosanquet, "St. Paul's Epistle to the Romans," *Catholic Quarterly Review* (July—September 1950), p. 179; Raymond T. Stamm, book review on Pierre Bonnard and Charles Masson, "L' Epitre de Saint Paul aux Galates," and "L' Epitre de Saint Paul aux Ephésiens," Vol. IX in *Commentaire du Nouveau Testament* (Neuchâtel et Paris: Delachaux & Niestlé S. A., 1953), *Theology Today* (January 1954), p. 568; Paul L. Holmer, "Law and Gospel Re-examined," *Theology Today* (January 1954), pp. 477 ff.; R. A. Knox, *A New Testament Commentary for English Readers* (London: Burns, Oates and Washbourne Ltd., 1954), p. 83; Jacques Maritain, *The Living Thoughts of St. Paul*, trans. Henry Lorin Binsse (London: Cassell and Company Ltd., 1942), pp. 52 ff.; H. Lietzmann, *The Beginnings of the Christian Church*, trans. Bertram Lee Woolf (London: Lutterworth Press, 1953), pp. 116—121; Emil Brunner, *The Mediator*, trans. Olive Wyon (Philadelphia: The Westminster Press, c. 1947), pp. 523 f. and 591 f.; and *The Divine-Human Encounter*, trans. Amandus W. Loos (Philadelphia: The Westminster Press, c. 1943), pp. 100, 152—156.

<sup>19</sup> "Versoehnung und Rechtfertigung," *Evangelisch-Lutherische Kirchenzeitung* (January 15, 1950), p. 5. The German original runs: "Es ist der lutherischen Theologie alle Zeit wichtig und wesentlich gewesen, dass der Rechtfertigungsglaube nicht verwechselt oder vermengt wird mit dem dynami-

## THE PAULINE ANSWER TO THE MODERN CONTENTION

It will be necessary to make a number of preliminary remarks concerning the convictions held by the writer of this article with respect to St. Paul and his writings.

One of his convictions pertains to the source of St. Paul's teachings. In keeping with Paul's own statements and the testimony of his writings as a whole he believes that the strongest influences by far in shaping Paul's theology were the Old Testament and the training he received from Gamaliel and other rabbis at Jerusalem. With respect to the latter, after Paul's conversion, this influence was restricted to the formal, to ways of expression and certain habits of thinking, for the very heart of rabbinism was displaced by the Christian Gospel. The writer believes that the influences of Hellenistic Judaism were, apart from the LXX, comparatively unimportant and that the influence of the pagan religions was to all intents and purposes nonexistent, although it is possible that the apostle borrowed a word here and there from the mystery religions and gave it a new meaning. In this view of the importance of the various possible sources of the Pauline theology he differs considerably from men like Klausner and Lietzmann, not to mention older writers, and accepts the findings of men like Holl, Machen, Moe, Stewart.<sup>20</sup>

The writer holds next that there is no good reason for denying the traditional view concerning the extent of the Pauline writings. Although many New Testament scholars are inclined to deny the

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schen Prozess unserer sittlichen Heilung und Heiligung. Gewiss . . . wo Vergebung der Suenden ist, da ist auch Leben, da schenkt Christus auch . . . *sanatio, renovatio, sanctificatio, nova obedientia*, ja auch *mystica unio personalis per fidem*. . . . Man soll das Gnadengeschenk der Sünderliebe Gottes in seiner grossartigen Herrlichkeit für sich stehen lassen, und man soll das Kapitel, das von der Lebenserneuerung im Heiligen Geist handelt, auf ein anderes Blatt schreiben, weil man das Vollkommene und das Unvollkommene, das festgültig Zugesagte und das, was erst noch werden will und muss, besser nicht mit ein und demselben Wort bezeichnet."

<sup>20</sup> Joseph Klausner, *From Jesus to Paul*, trans. W. F. Stinespring (London: George Allen and Unwin Ltd., 1946); Lietzmann, op. cit.; Karl Holl, *Gesammelte Aufsätze* (Tübingen: J. C. B. Mohr, 1928), II, 19; J. Gresham Machen, *The Origin of Paul's Religion* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1947), pp. 223-317; Stewart, op. cit., pp. 71-80; Olaf Moe, *The Apostle Paul: His Life and Work*, trans. L. A. Vigness (Minneapolis: Augsburg Publishing House, 1950), I, 136-140.

Pauline authorship of Ephesians and the Pastoral Epistles, the writer believes that all these are Pauline letters, although it is quite possible that he made free use of the services of an amanuensis in composing the Pastors.

He agrees with the majority of scholars in the rather self-evident fact that Paul was no systematician and that his writings were very much occasional ones, called forth by specific questions, difficulties, and problems that needed immediate and authoritative answers. This fact, however, is decidedly not the case with respect to the Epistle to the Romans. The immediate occasion for that letter could have been met by the composition of a very short letter, containing, let us say, something of each of the present chapters 1 and 15. The Letter to the Romans is the mature fruit of years of missionary activity, a letter written in the comparatively quiet months after the struggle for recognition as a true apostle of Jesus Christ by the Corinthians and for the peace of that congregation. Romans, accordingly, must be granted first place in every attempt to present again the apostle's teaching, particularly his doctrine of justification. Next to Romans stands the Letter to the Galatians, a letter evoked by direct attacks specifically against his teaching of justification. The Letter to the Romans, as the more deliberate statement of his views, may possibly be the more valuable for an accurate presentation of the apostle's views. On the other hand, it might be argued that this fact is counteracted by the fact that the passion of Galatians makes for the greater sharpness of definition. In any case these two letters are the main ones for our purpose. A practical application of the principle of importance just enunciated is the following: It would be wrong method to deny the importance of some teaching in St. Paul on the ground that it does not appear in the majority of his letters. The apostle repeatedly took much for granted in his letters, so much sometimes that we might wish that he had stated his mind more fully. Nor is it reasonable to expect that every letter should say everything, since the letters were, as stated above, almost all of them, writings produced to meet a special situation. The wrong method just mentioned turns out, upon examination, to be a wrong use of the *argumentum e silentio*.

With these preliminaries out of the way, we may proceed to the examination of what St. Paul taught on justification, with particular reference to the problem that has been stated. We shall do this by examining in turn Paul's use of words connected with the idea of righteousness and justification, the Greek words exhibiting the stem δικ-, his use of the term πίστις, and his view of the position of Christ in the scheme of justification.

*(To be continued)*

## BRIEF STUDIES

### A THEOLOGY FOR BIBLICAL INTERPRETATION

[ED. NOTE: This paper was read before the New Testament section of the Society for Biblical Literature and Exegesis meeting for its ninety-second annual session in New York City.]

Among Biblical scholars there is a growing demand for some valid principles of interpretation that will serve to give relevance and meaning to the extensive and intensive researches going on in this area. In an opening essay of a rather bulky volume prepared to honor Prof. C. H. Dodd of Cambridge, Mr. E. C. Blackwell, for example, makes the apt observation: "It has been too long assumed that one who has had the discipline of historical study of the Bible is *eo ipso* equipped to expound it. It is time to awake out of sleep and put the tools forged by criticism to their proper use. Hermeneutics has lain too long neglected."<sup>1</sup>

More than a quarter century has passed since the publication of Frederick Torm's *Hermeneutik*, the last in a number of notable works on the art of interpretation, most of them dating from the turn of the century. All of these books from past decades are oriented, quite naturally, to conditions and problems that no longer prevail among us to the same degree. So much energy has been expended and so many discoveries have been made in Biblical research since these publications were given to the world that some concentrated and sustained effort in this field becomes increasingly urgent, particularly among Protestant scholars.

Some activity along this line, of course, is going on in countless divinity schools; yet most of us are being left in the plains of Moab though we should prefer to be led beyond Jordan. It is characteristic of our present situation that fewer than a hundred pages in Richardson and Schweitzer's *Biblical Authority for Today* are devoted to problems and principles of interpretation. Included in this section is a unique document prepared by the Ecumenical Study Conference at Wadham College, Oxford, a little more than seven years ago. It is called "Guiding Principles for the Interpretation of the Bible." The guidelines set forth there are truly heartening; yet they cover only three printed

<sup>1</sup> "The Task of Exegesis" in *The Background of the New Testament and Its Eschatology*, ed. W. D. Davies and D. Daube (Cambridge: Cambridge University Press, 1956), p. 5.

pages and are confined to the question of the social and political implications of Biblical texts. The time would seem to be ripe, therefore, for giving more than an occasional thought to the major problems we face in the art of Biblical interpretation.

This morning we have time to touch briefly on one matter only. We want to raise the question of presuppositions, comprising as they do what we might call the first hermeneutical circle.

It is hardly necessary in a distinguished group such as this to observe that it is utterly naive to expect an interpreter to come to the text of Scripture in a totally objective spirit, with his mind a *tabula rasa*, so to speak. Any interpreter starts his task with certain presuppositions, drawn from his own subjective background and experience, if from nowhere else. Now the question arises, What shall our presuppositions be? And how can they be shown to have maximum validity?

The Tübingen school, and Ferdinand Christian Baur in particular, approached the task of interpretation with assumptions taken over from Hegelian philosophy. Its adherents looked everywhere for evidences of a running conflict in the theology of the early church. For the validity of the view that there had been such a struggle they appealed to the famous triad of Hegel, which they felt controlled and directed every aspect of life.

The efforts of the exponents of the social gospel to have the Scriptures, particularly the New Testament, read like the manifesto of some socialist party are too well known for their superficiality to merit more than a passing reference. The postulates of this method could be derived only from the rather parochial outlook of an exaggerated American social and political activism eventually absorbed by the philosophy of the New Deal. Possibly an all-time low for this approach was established by Bouck White in his translation of John 5:17 as follows: "My father is a workingman to this day, and I am a workingman myself."<sup>2</sup> This could be done only in the light of categories derived from a philosophy dominated by the idea of class struggle.

The liberal of the recent past, however, deserves a more serious reference. He approached the task of Biblical interpretation with a method and concepts taken from the study of comparative religion, on the theory that the key of meaning could be found within this circle of postulates. Lest I be misunderstood, let me hasten to add that we owe much to the representatives of this school of thought. Because of the refreshing courage and integrity demonstrated by some of these

<sup>2</sup> *The Call of the Carpenter* (New York: Doubleday, 1911).

men, Biblical interpretation will never be the same again. Yet when all is said and done, these presuppositions brought us no farther than to a point where many of us would have to agree with G. Ernest Wright. He sums up his reaction to present methods of Old Testament research: "Most of our histories of Israel attempt to marshal the facts and the theories based upon them, in a secularized manner, without any serious attempt to deal with that which was the chief concern of the Biblical writers themselves. The Church cannot afford the luxury of such a seemingly 'objective' approach. Its primary aim must be to view Biblical history through the eyes of its interpreters, grappling with those vital questions of faith and meaning with which the Biblical authors themselves were concerned."<sup>3</sup>

Rudolf Bultmann has addressed himself in his own way to the problem of raising the art of interpretation above the level of a secular pursuit. Yet, for all his effort, he has landed in the awkward position of establishing as the center of Biblical interpretation the task of understanding one's own existence. This method falls short of taking into account the full claims of the Scriptures on the interpreter; for, as Professor Cullmann has shown, "That which throughout the New Testament characterizes the faith in the divine act accomplished through Christ is the complete surrender to an event in the past which certainly happened *for us*, but *for us* because entirely *outside us*."<sup>4</sup> Bultmann's entire description of exegesis as the process of interpreting the mythological language of the New Testament message in terms of modern thought is of dubious validity because it operates on presuppositions derived primarily from Heidegger's existentialist philosophy. Moreover, it is only another, though very learned, attempt to get on top of Scripture rather than working with it and under it. As a consequence, the interpreter finds himself once more "incurvatus in se."

In view of the fact that we have got into something of a cul-de-sac, I should like to be so bold as to suggest that for our day and age we need to re-create the first hermeneutical circle along different lines. Perhaps we can get a hint from Origen's monumental work, *Ηερὶ ἀλογῶν*. This giant of the early church saw in the distinction between γούμα and πνεῦμα in 2 Cor. 3:6 the clue to an understanding of the

<sup>3</sup> "From the Bible to the Modern World," in *Biblical Authority for Today*, ed. Alan Richardson and Wolfgang Schweitzer (Philadelphia: Westminster Press, 1951), p. 222.

<sup>4</sup> In a penetrating analysis of Bultmann's method, in *CONCORDIA THEOLOGICAL MONTHLY*, XXVII (Jan. 1956), 13—24.

two levels of existence that confront us in our study of the Scriptures. He made the fatal mistake, however, of identifying these two terms with the vertical distinction made by Plato between the world of the material and the realm of ideas. He was not far from the Kingdom, shall we say; and yet he took a turn that produced the allegorical method with all of its subsequent excesses.

Origen was wrong in filling two Biblical terms with extra-Biblical content. Yet the two words he chose for the fixed position of his approach can be very useful, provided they are given a Biblical frame of reference. May I suggest how this can be done to provide a theology for Biblical interpretation?

The distinction set up by the apostle himself between *γράμμα*, on the one hand, and *πνεῦμα*, on the other, is one that runs through the whole of Scripture. He used these terms to describe two perspectives in God's dealings with men as He reveals Himself in the mighty acts recorded for us by the sacred writers. Both aspects are subsumed under one of the primary concepts of the Bible, and one to which Paul himself gave much time and thought; namely, God's *הָקְרֵב*, for which he chose as the nearest Greek equivalent the term *δικαιοσύνη*.

This *הָקְרֵב*, as we meet it in the Bible, is that activity of God's by which he breaks out of His Wholly Otherness with a consuming desire for communion with His creatures. His intent results in that vast cosmic drama into which we are drawn as we read our Scriptures and of which God Himself is the chief actor as well as its author.

As God extends His invitation to fellowship, the response on the part of man is not uniform. The majority in Israel, both old and new, decline or proudly reject the offer. This is the tragic theme of our drama! Men often prefer to continue living on a level which in theological terms might be described as *coram mundo*. They see in God's covenant and in His rule no more than the inconvenient demands of One who intrudes into their lives. They prefer darkness, for which some Biblical equivalents are *γράμμα*, "shadow," "vanity," "type," and "law." For them God's righteousness turns into the consuming fire of His judgment.

A small minority, however, accepts God's offer of grace in its encounter with God; and these discover that they themselves have *δικαιοσύνη* as nothing less than a gift from God, made available by our Lord as the One who absorbed the demands of an holy God in Himself, beginning His redemptive ministry with the very significant remark to John the Baptizer, "Thus it becometh us to fulfill all right-

eousness." The effect on the creature of walking humbly with his God on the Creator's terms is this, that he finds himself on a different level of existence, to which we might apply the phrase *coram Deo* and for which the Scriptures use "light," *πνεῦμα*, "truth," "fulfillment," and "Gospel."

The concepts *γράμμα* and *πνεῦμα*, then, lead us to perceive that the dualism apparent to any serious student of the Scriptures is not to be explained in terms of Platonic definitions, nor in the light of the Hegelian distinction between eternal ideas and temporary forms, nor in the light of categories derived from social activism or even comparative religion, but rather from the Biblical frame of reference, which keeps suggesting that as the whole man encounters the Wholly Other, he responds in faith or rebels in pride, thus creating the two levels of existence which constitute a primary element in the drama of our salvation.

Now, if we construct our first hermeneutical circle out of this raw material found in the Biblical quarry itself, we shall get some rather exciting results, not the least of which is that we shall be using presuppositions which depend for their validation on the very documents we propose to interpret. And this, I submit, is a great gain. Moreover, we shall be led to discover the unity of the Scriptural revelation, all of it being an account of God's activity designed to re-establish His rule over His creation. This story moves through a series of concentric circles, starting, in the Old Testament, with the outermost circle of all created beings and moving inward through Israel and the remnant to the Father's "Well-Beloved," and proceeding, in the New, from that center through the apostles to the church as the instrument for extending God's royal claims to the outer circle, embracing all of creation.

At the same time the use of *γράμμα* and *πνεῦμα* in the creation of our first hermeneutical circle can help us to understand the diversity found in the various Biblical documents; for it will allow us to see God at work in various historical contexts and with "all sorts and conditions" of men. At this point the historical method can be of inestimable value; for the *magnalia Dei* within history are His medium of revelation.

This very observation suggests the relationship that must prevail between scientific method and exegesis. In a sense the Scriptures are *allgemeinverständlich*, to use a word from Luther. In fact, those of us who are professionals must often envy the simple Christian for his insight into the very heart of the Biblical message. Perhaps, therefore,

we shall not go far wrong in adopting Professor G. Wiesen's observation, "Die Exegese ist die Königin, und die Kritik ist der Arzt, den man ruft, wenn man ihn nötig hat."<sup>5</sup>

With γράμμα and πνεῦμα as our key terms we shall, moreover, find a center to that history within which God chose to work. The drama of revelation does not work up to a life and death issue, as Prof. John Marsh has pointed out.<sup>6</sup> Salvation is there at the outset; God offers full communion at once. To be sure, God spoke "at sundry times and in diverse manners" before He spoke to us in a Son. But what is new to the New Testament is that the issue of life and death has been decided; and with the victory of the resurrection all history is made purposeful. At each point in history man is and has been confronted with a choice either to remain bound under the law (γράμμα) or to believe the Gospel, thus to live in the Spirit (πνεῦμα). This means that even creation can be viewed Christologically; and quite possibly Luther was right in interpreting the great psalms of creation in the light of the new creation.

In this way γράμμα and πνεῦμα underline the relevance of the Old Testament to the art of interpretation. For the πνεῦμα can be found there, too, behind and above the γράμμα, as the great apostle pointed out when he spoke of the Law as "our schoolmaster to bring us to Christ." (Gal. 3:24)

Finally, from all this we can conclude that the use of the concepts γράμμα and πνεῦμα will provide us with a theology for Biblical interpretation. And what could be more proper than that the Bible should be interpreted in the light of God's Word?

St. Louis, Mo.

MARTIN H. SCHARLEMANN

#### SOME RECENT BOOKS FOR THE STUDY OF MISSIONS IN THE MODERN WORLD

[EDITORIAL NOTE. For some time the editors of the CONCORDIA THEOLOGICAL MONTHLY have each month been making available to interested subscribers who request such material study outlines based on some article or book review published in each current issue of this journal. The bibliographical notes here reprinted were thus sent out to furnish additional study material for discussion of the two articles on missions that appeared in the November 1957 issue (R. Pearce Beaver, "Some Aspects of the Asian Situation and Their Significance for Training for Service to the Church," and Hans W. Gensichen, "Imitating the Wisdom of the Almighty"). The editorial staff feels

<sup>5</sup> *Jesus und die Rhetorik* (1928), p. 22, as quoted in Torm, *Hermeneutik* (Göttingen: Vandenhoeck und Ruprecht, 1930), p. 177.

<sup>6</sup> "History and Interpretation," in *Biblical Authority for Today*, p. 194.

that these notes merit wider circulation because of the great importance of the subject and because these notes purposely limit themselves to a few major items of special interest.]

1. Nationalism has been called the most important fact of the twentieth century. Its corollary is the development of indigenous churches. How does one go about planting an indigenous church? See Roland Allen, *Missionary Methods: St. Paul's or Ours?* London: Robert Scott, 1912 (new edition published in 1956 by the Moody Press, Chicago, Ill., available at Concordia Publishing House, \$2.50). This book is a must for everyone who cares very much about the world mission of the church. What does it imply in terms of intelligent support of missions? Are there any lessons in Allen's approach for the planting of an indigenous church in the West? How could his ideas help us in the growing shortage of home missionaries?

2. Don't do all your worrying about Sputnik I, II, etc. Save some concern for the Islamic invasion of once fertile, flourishing Christian mission areas in Africa. This invasion is going on right now south of the Sahara in the lands that Livingstone opened to Christian missions. Very few in the church seem to be aware of this grave danger. Two slender booklets sound the alarm:

J. Spencer Trimingham, *The Christian Church and Islam in West Africa* (London: SCM Press, 1957), 55 pages. Order from Friendship Press, New York.

Gustaf Gernander, *The Rising Tide: Christianity Challenged in East Africa*, trans. H. Daniel Friberg (Rock Island: Augustana, 1957), 70 pages.

3. What is the effect of missions on our theological perspective and formulations? What is the relation between missions and the church? Is it valid to say that all the truths of Scripture come to a focus in missions? Wilhelm Andersen helps to get the discussion under way with his 64-page *Towards a Theology of Mission* (London: SCM Press, 1957). Order from the Friendship Press, New York.

4. Would you like to see the big picture in Christian missions in one country such as Japan and the place our church's work occupies within it? Have a look at Charles B. Iglehart's warm and comprehensive account in *Cross and Crisis in Japan* (New York: Friendship Press, 1957). Missouri Synod missions receive generous recognition.

5. On Tuesday, Dec. 3, 1957, the first team of three Missouri missionaries and their wives and children left from the West Coast, *Deo volente*, to open work in Korea. Ninety-five per cent of Korea's

population is non-Christian. Notably the Presbyterians have done some very effective mission work there in the past seventy years. The missionary candidates heard special lectures last summer by T. Stanley Soltau and read his book *Missions at the Crossroads* (Grand Rapids: Baker Book House). You'll find it intensely interesting to study his down-to-earth and practical counsel on the planting of the indigenous church. It is based on twenty-five years of mission experience among Koreans.

6. Dr. Hendrik Kraemer, world famous missionary scholar, predicts that the next twenty-five years will witness a significant invasion of the West by sophisticated forms of Eastern religions. For meaty theological fare, rich but not easy to chew, see his *Religion and the Christian Faith* (Philadelphia: Westminster, 1957). For something briefer, more lucid, and more Lutheran start with Walter Freytag, *The Gospel and the Religions* (London: SCM Press, 1957), 47 pages.

7. What is happening to the churches in Red China? For fresh, firsthand information see Walter Freytag's article in the *International Review of Missions* (October 1957). This well-known quarterly is the leading periodical in its field. Another source is *Reports on Deputation of Australian Churchmen to Mainland China*, by Alfred Francis James, Managing Director, Anglican News Service, Sydney, Australia. New York: Far Eastern Office, Division of Foreign Missions, National Council of the Churches of Christ in the USA, 156 Fifth Avenue, New York 10, N. Y. This report agrees in the main with Freytag's observations and supplements them with the details which a trained newspaper man observes.

8. A study of the motivations for missions would be most rewarding. You will look far before you find a series of meditations on missions to surpass James Stewart's *Thine Is the Kingdom* (New York: Charles Scribner's Sons, 1956). R. Pearce Beaver recommends *Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period Between 1698 and 1815*, by Johannes van den Berg (Kampen: J. H. Kok, 1956), ix, 238 pages.

9. A review of the book mentioned by Dr. Beaver in the first paragraph of his CTM article would help fill in some of the background against which he writes. See the volume edited by Bishop Rajah B. Manikam entitled *Christianity and the Asian Revolution* (Madras: Joint East Asia Secretariat of the IMC and the WCC, 1954), 293 pages. Order from Friendship Press.

WM. J. DANKER

# HOMILETICS

## *Outlines on the Swedish Gospels (Alternate Series)*

SEPTUAGESIMA

MATTHEW 19:27-30

May a follower of Jesus expect a reward for what he has done in the Lord's kingdom? Like Peter we do at times come with the question: "What shall we have therefore?" The situation in our text repeats itself again and again today. We consider therefore

### The Rewards of Following Jesus

#### I. See what these rewards are

- A. Some believe them to be honor and prestige, freedom from trouble, and material blessings. This thought is evident when the child of God faces difficulties and cries out: "Why did this happen to me? I've always tried to be a Christian and to do what is right!"
- B. Jesus points to the rewards the followers of Jesus will enjoy
  1. in heaven with Him.
    - Sharing His glory and exalted position (v. 28). The disciples will enjoy this position in special degree, and all Christians in lesser degree. (This does not refer to a millennial reign on this earth.)
    - Inheriting everlasting life, the greatest of all blessings (v. 29 b.)
  2. but also on earth (v. 29 a). The rewards for following Jesus we enjoy not only after death but already now on this earth. "We shall have fathers and mothers and brethren and sisters and house and home in the Church of God. If we forfeit the friendliness of the world, we gain the friendliness of God and of the children of God; if we lose our earthly property, we receive the blessings of grace; if we are deprived of peace with men, we win that peace which passeth all understanding." — Ylvisaker, *The Gospels*, p. 456.

We have these blessings also mentioned in Matt. 12:48-50; 1 Tim. 6:6; and Ps. 37:16. The word *hundredfold* points out that these rewards are bountiful also on this earth.

*Application:* What an encouragement to forsake all and follow Jesus! The devil, the evil world about us, and our sinful flesh would have us believe that following materialism is better than following Christ with the sacrifices entailed. Here Jesus in His love encourages us to be faithful in following. When we become discouraged and perhaps envy the lot of the nonfollower, we turn to this word of Jesus for encouragement.

## II. *Remember that these rewards are by grace*

A. Note the words of Jesus in which He describes the kind of following which enjoys these rewards.

- "Followed Me" and "for My name's sake" (v. 29). These words point out that the works which receive the reward have the motive of serving Christ. Any motive other than Christ eliminates the reward. We do the works out of love for Christ because of what the Savior has done for and to us, not out of the desire to gain and to earn.
- "Inherit everlasting life" (v. 29). To inherit something implies that we have not earned or merited it. Thus the everlasting life is something given, not earned, by grace and not by merit.
- "Receive an hundredfold" (v. 29). So great is the reward that we must realize that it is by grace too, even as our condition as God's children is by grace (Eph. 2:8-10).

B. Note the warning "But many that are first shall be last; and the last shall be first" (v. 30). If ever we come to the position of pride and arrogance in our work for Christ, if we come to think that we deserve greater honor because of what we have done, we may have been leaders in the eyes of men, but we shall be so far in the rear in the eyes of God that we shall not even enter the Kingdom of Heaven.

While there are indeed rewards of grace for following Christ and we rejoice in the encouragement we receive, yet we avoid coming to think and believe we merit anything thereby.

Salvation is truly by grace for Christ's sake. Even the rewards we receive for following Him come from His grace and love.

Springfield, Ill.

LEWIS C. NIEMOELLER

## SEXAGESIMA

MATTHEW 10:2-16 (read vv. 7, 16)

Theme of the Service is the Word of God. The regular Gospel for this Sunday gives what is essentially the fate of the Word of God as it is sown in a variety of hearts. We might think, then, of the regular Gospel, which emphasizes the different kinds of hearers of the Word. Often criticisms are made of preachers; here we have a critique of the hearers, and it should be noted that there is real emphasis on "good and honest hearts." The regular Epistle shows us one of the greatest sowers of the Seed recounting his personal experiences in performing this task, which had been committed to him by the Lord. The work is difficult and points up by way of application what we have in our text (v. 16). But the work is done because of the grace of God given a Paul. It must be done by us and for the same reason and in the same power and dedication.

Our text gives us what we might consider:

## Instructions for Missioners

I. *The missioners are chosen and sent by Christ Himself*

- A. The choosing is reflected in the choosing of the Twelve (vv. 2-4). These apostles were twelve men specially chosen by Christ to do a specific task. Unless there be some sort of recognition similar to this, the missioner is hardly a herald because he has nothing to proclaim; he is not a sower because he has no seed to sow and no field where to sow it. Perhaps much of the weakness in this area is failure to see oneself as chosen by Christ for this same kind of modern sending.
- B. Christ chooses in order to send forth (vv. 5, 16). This is what makes missioners: they are people with a mission. When the mission is recognized as coming from Christ, the degree of obedience is determined by the relationship with Christ. In this sense we are like Christ: "As My Father hath sent Me, so send I you."

II. *The mission is established by Christ Himself*

- A. Christ always sends to a specific group (vv. 5, 6). In our text those immediately at hand were the first concern. Later the mission would be broadened to include all men. There is, of course, the special privilege of the Israelite involved here

and also emphasized by Paul in Romans. But it would not be a mistake to insist that

1. The mission is always to a specific people and not just to people in general and thus to no one in particular.
2. The mission had better begin at home, or it will not get very far.
3. The mission had better have a very direct aim for each sending, or it will fizzle into nothing.

B. Christ has only one message for His missioners (v. 7). This message has not changed over the years. It was the message of the prophets of old, of John the Baptist, of our Lord Himself, of His apostles. Missioners with this message stand in a great tradition: they tell of the rule of God in Christ. Here the full Gospel must be proclaimed, and here also is the power for winning missioners to go out on Christ's mission.

C. Christ Himself provides the power in which missioners go (v. 8). It would not pay to enter into a lengthy discussion of whether this identical power is available today. But it should certainly be noted that when Christ sends He also empowers. The power that we need today for the performance of our mission comes from the same Christ and is ours as surely as what was bestowed in v. 8.

D. Christ sends missioners for God's glory and not the missioners' gain (vv. 9, 10). It should be pointed out that the concern to make provisions for every kind of imaginable exigency is failure to trust in Christ who does the sending. But it should be specially noted that Christ speaks here also of gain, that missioners should not go with any kind of self-seeking attitude. Anyone who first asks what he gets out of it is an unprofitable servant.

### *III. The mission is accomplished when Christ is obeyed regardless of results*

A. The missioner is to speak peace (v. 12). The missioner is not first to determine the worthiness. He speaks his message of peace, the Gospel of the Kingdom at hand (v. 7). And this speaking of peace is the actual bestowal of the peace, not merely a pious wish, because it is by the command and the power of Christ.

- B. Where the peace is received there is real blessing on the house (v. 13).
- C. Where the peace is not received, there it returns (vv. 13-15). In no instance is the effort wasted: the missioner himself is always blessed in speaking peace. The judgment upon those who do not accept is all the greater because the privilege is greater than before the peace was spoken.

Mission work is not always regarded as the most desirable work, but since we were chosen by Christ and sent by Him whom we own Lord, we have no choice. But what glory to do what He did and to finish His work! We are wise as serpents because in faith we know what we are doing, and we also know the outcome, regardless of what men might throw up against us. But it is never in arrogance, Satan's approach to man, but in simplicity and harmlessness, in the Spirit of Christ, whose Spirit came down upon Him in the form of a dove. In this manner v. 16 can become a kind of conclusion to the whole sermon.

Minneapolis, Minn.

WM. A. BUEGE

QUINQUAGESIMA

JOHN 12:20-33 (read 23-28)

During Lent we take a journey with the suffering and dying Savior. The Gospel for this day bids us turn our faces toward Jerusalem, the scene of Christ's Passion. This text tells us that the hour had come in which the Son of Man would die with the weight of the world's sin upon Him. It was His darkest hour. The mystery of it will not be fully understood until we stand in heaven with all the fruits of His Passion about us. How does He bring glory out of suffering, life out of death, triumph out of trial, victory out of defeat, and the crown out of the cross? We do not have to know how, but we do believe He does.

Like the Greeks of our text, we would see Jesus again in His Passion and death. We would learn from Him there is

No Glory Without Price

I. *The price of our glory was the road of suffering Jesus walked for us (v. 23)*

A. This road began for Him at birth and continued to the moment of His death.

1. It involved the suffering of humiliation through the incarnation. He had to leave the glory of heaven to enter human life and live as our substitute.
2. It involved rejection throughout His ministry (Is. 53:4). This rejection did not leave Him unmoved (Luke 19:41). He was even rejected by His country, His coreligionists, and His friends (Mark 8:31).
3. It involved the suffering of compassion over the needs of people.
4. It involved His Passion; the agony of a body whipped and broken; the agony of a soul forsaken and alone.
5. It involved the greatest of all suffering—His death as the Prince of life. This death was His glory. The pall of Good Friday was essential to the glory of Easter.
6. More than once He was tempted to take another road. Cf. temptation in wilderness and prayer in Gethsemane.

B. This road was the only means of glory for us (v. 27).

1. Without His willingness there would be no redemption (John 10:18).
2. His death alone could produce the fruit of the living church. He died that we might have life. This truth is confirmed by the analogy of a seed dying to produce fruit (v. 24).

While we cannot add to what He has done, the constraints of love and gratitude and obedience make requirements of us before the fullness of glory is experienced.

II. *The price Jesus paid for our glory requires we walk the road of suffering with Him and for Him* (v. 25)

- A. Our very coming to faith involves the suffering of humiliation through repentance. Confession of guilt is not easy.
- B. Through faith in Him we enter into His suffering and death (2 Cor. 4:10, 11). We are crucified with Him (Gal. 2:20).
- C. We are also to die to sin that we may be alive unto God (Rom. 6:11; 1 Peter 2:24).
- D. In all of our Christian life we must renounce ourselves that He might be glorified and that we might share His glory (Col. 3:3, 4).

- E. The price of glory involves the pain often associated with Christian service. We pay the cost of discipleship. "If any man come after Me, let him take up his cross."
- F. It involves cheerful acceptance of our share of personal trial (Job. 1:21; 2 Cor. 4:17). Such trial is often the springboard God uses to bring greater triumph (1 Peter 5:10).
- G. The very fact that we follow Christ often means rejection, consciously or unconsciously by others (Matt. 10:22; Matt. 5:11).
- H. Like Christ, we are often tempted to seek an easier road. The temptations which engulfed Demas are ever around us. There is no detour from the Way, no relaxation in the fight of faith that leads to eternal life.
- I. It is only through repentance and suffering of every sort that glory finally comes. Through trial to triumph is the life Christ wills for us. "We must through much tribulation enter into the Kingdom of Glory."

Let us employ Lent properly, renewing our faith in Him who suffered to achieve glory for us. In Him we find the secret of victorious living, victory over sin, victory over self, victory over suffering, and the final victory, which brings our glory. Through Him we are enabled to face our suffering and know of the glory which shall be revealed in us.

Baltimore, Md.

GEORGE H. SOMMERMEYER

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### INVOCAVIT

LUKE 10:17-20

Temptation of Jesus in the wilderness moves us to ponder the horror of the devil's work. We too are subject to his conspiracy (Eph. 2:2). But that story, as well as today's Epistle, holds before us not simply the power of the opponent, but the victory of him who trusts in the Victor. Our trials are to lead us not simply to ponder our sad plight, but to rejoice in Christ's triumph.

### Our Joyful Victory over Satan

#### I. *We rejoice in victory through Christ's name*

- A. The Seventy rejoiced in mastery over the devils (v. 17). The special efforts of Satan in the days of Christ.
- B. Their joy was sensible, for they saw that they were victors through the name of Christ (not simply their speaking "Jesus")

as a magical formula, but their trust in the meaning that Christ had for the forces of Satan; Jesus' corroboration [v. 18], a statement of the program of His redemptive mission).

C. That victory is ours too. Cf. John 16:11, the Spirit's ongoing demonstration of power over the devil because of His work in those who believe in Jesus' redeeming work. (Rom. 16:20)

## II. *We rejoice in the marks of this victory*

A. The vanquishing of the devil's reign revealed itself in many tangible proofs among men (v. 19).

B. This demonstration goes on to the present moment. The new converts of our church in New Guinea and their pageant signaling their repudiation of demonic forces. The conquest of the symptoms of sin even in a materialistically advanced civilization, as sin itself is conquered.

## III. *But let our rejoicing be true*

A. It may be tainted with self-indulgence and selfishness.

1. The Seventy rejoiced in their power over demon forces; hence their prestige earthlywise. This was the heart of our Lord's temptation in the wilderness, that He should be given control over men as a ruler and hero but still be subject to the archdemon. Conquest of the demons is of little worth if the inner heart is still turned to self.
2. Thus the temptation besets the church today to rejoice in its apparent victories, its amassing of the best people, its guarantees of physical comfort.

B. Our Lord wants us to rejoice in His rule.

1. His counsel to the Seventy (v. 20). Heaven is the domain of God's rule; that names are written there means that men are under that rule. He wants His disciples to be grateful, not simply for freedom from Satan and from the discomforts of his rule but for allegiance to the new authority of God.
2. This new freedom and allegiance is Jesus' to give by virtue of His fulfilling the Father's plan of conquest through vanquishing the devil and bringing men forgiveness of sin (John 8:31-47). Note the clash between Father and Satan in this account of the redemption, and preach the Savior's work to the goal of giving the hearer the joy of having his

name written among those who owe allegiance to God and live under His reign.

Jesus the Victor over Satan. But not in isolation; that was only in the wilderness. Now as the incarnate Word He rides to victory at the head of all His saints. (Rev. 19:11-20)

He's by our side upon the plain,  
With His good gifts and Spirit. . . .  
The kingdom ours remaineth.

St. Louis, Mo.

RICHARD R. CAEMMERER

## THEOLOGICAL OBSERVER

### THE JEWISH CONCEPTION OF "EBED JHWH"

In the *Ev.-Luth. Kirchenzeitung* (Sept. 1, 1957) Professor Martin Wittenberg of Neuendettelsau discusses the various shades of motivation which Jewish teachers find in the expression "the Servant of the Lord." Beginning with the thought that we can understand the O.T. only in the light of the N.T. he shows how Jewish and Christian interpretation needs must differ radically, especially also on the central passages supporting the Christian faith. All Jewish interpreters refer the expression עֵבֶד יְהוָה to the people of Israel (cf. Is. 42:1 ff.; 49:5 ff.; etc.). They vary, however, in their motivation of Israel's service as the Lord's servant. The liberal English Jew Leo Baeck (d. Nov. 2, 1956) regards Israel as the Lord's servant inasmuch as His chosen people is a covenant and a light of the Gentiles (42:6). Martin Buber, who on Feb. 8, 1958, will be 80 years old, apparently distinguishes between the עֵבֶד and Israel, though also Israel is the Lord's servant. The prophet himself is the prototype (*Vorgestalt*) of the acting messiah, or servant. The servant is the core (*Kern*) of faithless Israel. This core remains true to God. Through this core Israel in the appointed hour returns to the Lord and becomes the people of God. Another Jewish teacher, Friedrich Thieberger, refers the expression עֵבֶד יְהוָה to the exiled "sons of prophets" who regarded themselves as servants of the Lord, bore their sufferings willingly, and so became redeemers of Israel. In a subsequent article Professor Wittenberg promises to discuss the meaning of עֵבֶד יְהוָה as understood by Christ, His apostles, and the early Christian Church. To those who reject Christ and His divine interpretation the O.T. certainly remains an obscure and, in many ways, meaningless book.

JOHN THEODORE MUELLER

### IN MEMORIAM: MONSIGNOR RONALD A. KNOX

The *Catholic Biblical Quarterly* (October 1957), under this heading, reports the death of R. A. Knox (August 24, 1957), who has become known throughout the world by his new translation of the Vulgate into modern English. He was born on February 17, 1888, as the fourth son of the Anglican bishop of Manchester, Dr. E. A. Knox. Having studied at Eton and Balliol College, Oxford, he, in 1912, took orders in the Church of England. Five years later he joined the Roman

Catholic Church and in 1939 began his translation of the Bible at the request of the English hierarchy. He finished the translation of the New Testament in 1945 and that of the Old Testament in 1949. The writer of the memorial, Robert A. Dyson, S. J., professor of O. T. exegesis, Pontifical Biblical Institute, Rome, comments in praise of his version: "His translations were widely hailed as the clearest and most modern made in English." But he adds also criticism; for example: "His work, however, is not without defects. He overplays inversion. Occasionally he handled the text with unnecessary freedom and laid himself open to the charge of having produced not a genuine translation, but a good paraphrase. . . . One will be slow to admit the same competency in his work of translating the O. T. He did not bring to this task that profound knowledge of Hebrew philology, textual criticism, archeology, and Semitic psychology that is demanded. . . . He says . . . I have translated from the Vulgate, with constant reference to the 'Masoretic text,' but a perusal of the translation leads to the conclusion that the M. T. served very little purpose. It is scarcely reflected in the rendering itself. . . . Even the treatment of the Vulgate itself is uncritical to a certain extent. Consequently, one would be reluctant to use Msgr. Knox's translation in the theological lecture room or on the public platform with non-Catholic scholars. But . . . the main purpose of his task has been well-achieved; his translations will reach more people and influence more lives than anything else he did."

JOHN THEODORE MUELLER

#### A JESUIT CONVOCATION

A convocation of Jesuits, summoned by the Vatican, is always news not only because this is a rare event but because it involves so many trained specialists of the Roman Church. Some few months ago Jesuits from all over the world assembled in Rome to hear themselves severely criticized on a number of points by no less an authority than Pope Pius XII. While no one except the delegates themselves can know fully what went on in the various sessions, there is enough information in the public releases from Rome to suggest what major issues were discussed.

For one thing, the Pope's strong insistence on the monarchical structure of the order most certainly implies that there has been a great deal of agitation within the order for democratizing the organization of the Society of Jesus. This movement must have been spearheaded by the American members of the order, who constitute the largest segment of the society, with no less than 9,000 individual Jesuits in contrast to the 3,400 that Italy has provided.

Some vigorous dissatisfaction with the political ineffectiveness of the Vatican in Italy must also have been expressed by members of the order. For a sizable portion of the news releases dealt with this issue. The political weakness of the Church of Rome in its own native land must certainly be a cause of grave concern at the Vatican, for even the Christian Democratic Party, supported as it has been by the Pope, has on a number of occasions acted independently—and obviously with enthusiasm! Moreover, Italy has become a wide-open opportunity for Protestant church work; no more than 2 per cent of the population professes any interest in the Roman Church. To the vast majority of Italians Rome represents a feudalistic kind of oppression and exploitation that should have been swept away by the Industrial Revolution almost 200 years ago.

Possibly with this in mind Pope Pius appointed a "socius," a strong executive officer, to assist the ailing 67-year-old General Jansen in the administration of the society. The latter has been ill for many years, and the papal appointment of an assistant to the general may have been a move to underline the order's own responsibility for many of the political and ecclesiastical losses that have been sustained by the Church of Rome.

It is not unlikely that members of the society also openly criticized the lack of administrative vigor in the Vatican itself. The present pope has consistently refused to appoint a secretary of state for the Vatican. His failure to make this appointment may be due in part to the fact that he himself has been a diplomat for much of his public life. Furthermore, the chief candidate for the office of secretary of state has always been Cardinal Spellman of New York; and the Italian hierarchy is determined, as long as it can, to prevent an American from occupying such high office.

Now it will be of interest to see whether any new and vigorous activity is undertaken by the Jesuits around the world. America, we may be sure, will be the first country to experience the results of such action. Paradoxically enough, it is this land, with its religious freedom, that has provided the chief source of vision and dedication for Loyola's army.

MARTIN H. SCHARLEMANN

#### COMMUNISM VS. CHRISTIANITY IN KERALA

Hardly had the Communist Party taken over the province of Kerala, India, when it showed its deep-seated hatred of Christianity. Almost at once, in keeping with its philosophy and practice, the party introduced an educational bill which would convert all the schools of that

province into government, that is, party, instruments. And this in an area that is from 25 per cent to 30 per cent Christian, and where 3,170 of its 5,940 schools are privately operated, mostly by Christians.

It should be noted that the communists came to power largely because the Christian churches were divided among themselves. A contributing factor was the failure of churches and individual Christians to give sufficient thought to social and economic factors in the life of the province.

And thereby hangs a tale.

MARTIN H. SCHARLEMANN

#### COMMUNISM VS. CHRISTIANITY IN BRESLAU

The September 1957 issue of *Die Gemeinde*, a Lutheran publication of Luebeck, Germany, contains a heartbreakin description of a trip through Lower Silesia. Here is a further commentary on what happens to the church under communist control.

Breslau once had many Lutheran churches. In fact, it was once the heart of the Breslau Synod, which is still in fellowship with us. Today the only place that evangelical Christians of Poland can assemble for worship is a little Reformed church in an alley behind the palace. Other evangelical Christians must be content to meet in a dark and dingy basement room behind the Polish National Church (Catholic) known as St. Magdala. In front of the entrance to this uninverting room lie some rubble heaps from the days of World War II.

The author of the article remarks that it takes a strong faith to say, under such conditions: "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." In the meantime we get worried when the ushers at church are not wearing carnations.

MARTIN H. SCHARLEMANN

#### LUTHERANS IN ETHIOPIA

No one who attended the LWF assembly in Minneapolis failed to be stirred by the fact that Ethiopia, the land of Luke's Queen Candace, was represented. Our past Ambassador Simonson, a former pastor of the Evangelical Lutheran Church whom President Eisenhower appointed to serve in Addis Ababa, in a private capacity took a personal interest in strengthening Lutheran interests in that country. As a consequence, Lutheranism is now well established in that country, despite the opposition of the Coptic Church.

Just recently the LWF Executive Committee allocated some more funds for a Lutheran college at Debre Zeit, near the capital city. This is the only church-supported secondary school in all Ethiopia and was formally dedicated by Emperor Haile Selassie a few months ago. The

school is sponsored by the German Hermannsburg Mission, the Norwegian Lutheran Mission, and the Swedish Evangelical Mission.

Not so long ago the American Lutheran Church moved into Ethiopia, too, with the approval and the blessings of the LWF. It will work with the other Lutheran groups in the training of an indigenous clergy. All this raises, in a very pointed way, the whole question of closer co-operation among the Lutherans of the world, including us.

MARTIN H. SCHARLEMANN

#### CLASSES OF NATIONS

Early in 1957 a subcommission of the U.N. Committee on Human Rights submitted an interesting progress report on the elimination of religious discrimination in the nations of the world. The report proposed a threefold division of states: those that have an established religion (a state church or its equivalent); those that recognize several religions; and those that practice the principle of separation of the state from religion.

We submit that there are two other kinds of states to reckon with: (1) the secular nations, which work on the principle of being officially indifferent to all religions, France and Uruguay being notable examples; (2) the demonic states, which set themselves up in the place of God and displace religion with their own totalitarian philosophy. Nazi Germany and Imperial Japan belonged to this category. At present the Soviet Union is the leading demonic state.

MARTIN H. SCHARLEMANN

#### ITEM FROM THE NATIONAL LUTHERAN COUNCIL

*New York.*—A proposal which would have permitted the ordination of women to the ministry of the State Lutheran Church of Sweden has been defeated by a vote of 62 to 36, it has been reported here.

The action came at the church's biennial convention held recently in Stockholm. It had the effect of automatically killing a government-sponsored bill, previously introduced in parliament, which would have permitted the ordination of women.

The convocation ruled after having turned down a number of compromise proposals. Previously a 14-man subcommittee of the convocation had overwhelmingly rejected the proposal.

It was reported the delegates in general agreed with Bishop Helge Ljungberg of Stockholm, who argued that even if there were no objections to women ministers on Biblical grounds, "the time is not ripe for this step."

Bishop Bo Giertz of Gothenburg, also speaking in support of rejection of the proposal, was quoted as saying: "If the 60 million Lutherans in the United States, Germany, and England thought that women should be ordained, they would have done it long ago."

He said that the ordination of a few women pastors by State Lutheran Churches of Denmark and Norway was a step "imposed on these churches by the state without their prior consultation."

"We pride ourselves here that the Swedish Church has the legal right to say that it differs from the government when it genuinely considers its welfare is involved," he added.

Support of the government's bill was voiced in debate earlier in parliament by Minister of Justice Ingvar Lindell.

Mr. Lindell said: "Every citizen in this country, be it man or woman, has by law equal rights and should be entitled to the equal right of ministering to the spiritual needs of their fellow citizens provided they have the proper qualifications."

"The era of an exclusively male-dominated world is over," he declared. "If the Church Convocation closes its doors to women priests, then it will undoubtedly cause a rift between the Church and the people, the Church and the State, the Church Convocation and the Riksdag (parliament)."

There are approximately 160 women candidates of theology in Sweden, according to a recent survey. Of these "only a few" were said to be directly engaged in parish work, and all this of a "non-pastoral type."

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**THE MINISTER'S MANUAL. 1958 Edition.** Edited by M. K. W. Heicher and G. B. F. Hallock. New York: Harper and Brothers, 1958. 332 pages. Cloth. \$3.00.

This is the thirty-third annual issue of this "minister's working tool." The contents call forth mixed reactions. There is some good material which is related to the power of the Gospel, and yet there is very little evidence of an understanding of the means of grace. For this reason much of the material is quite shallow and is slanted in the direction of what we are able to do if we follow Scriptural advice rather than what God has done and does. The careful user must do much gleaning and selecting.

Rather typical is the following example, topic 32, under the heading "Vital Themes for Vital Preaching" (p. 21):

Tarrying at Seir

Text: "Ye have compassed this mountain long enough: turn you northward" (Deut. 2:3).

The human characteristic of staying in one place rather than to press on to new fields of achievement.

I. Some of us never get away from our past successes.

II. Some of us tarry by the mountains of our past failures.

III. Turn northward from the mountains of the past, and face the future and its opportunities.

HARRY G. COINER

**I-II TIMOTHY AND TITUS.** By William Hendriksen. Grand Rapids: Baker Book House, 1957. 404 pages. Cloth. Until Dec. 31, 1957, \$5.00; after that, \$6.00.

Readers of the previously published parts of Hendriksen's *New Testament Commentary* (*John*, 2 volumes, 1953/1954, *Thessalonians*, 1955) will find in this new addition the same characteristics which have commended his work to many: a sane and scholarly treatment of the text in clear and agreeable English style; an exposition reflecting the author's uncompromising Calvinism; a method of exposition which will fill the needs of studious laymen and not repel trained scholars; full introduction to the books treated (in the present case a strong defense of their Pauline authorship); outlines neither too sketchy nor too ramified; the author's own translation of the text, presented in paragraphs, followed by a leisurely study of each verse, with a synthesis of the exegesis at the close of each

chapter, while numerous footnotes give material that concerns chiefly the professional student. The Lutheran reader will balk particularly at the author's espousal of a limited over against universal scope of God's grace and Christ's atoning work (pp. 78, 93, 95 f., 100, 373). The exegete will at times differ in his own understanding of individual words and passages, but even so he will recognize the reasons for Hendriksen's positions. Some readers will find the author needlessly prolix at times, especially when he becomes quite homiletical or introduces Biblical lore not needed for understanding the text. This reviewer also feels that the quality of the author's work would be raised to still higher levels by more frequently coming to grips with the more notable products of recent German exegesis. But we are grateful for the work as it is and will recommend it as certainly one of the best helps for the English student of these difficult letters. The printers have beautifully executed what must for them have been a difficult task. Two corrections may easily be made in future printings. Note 18: after Lenski read: *Interpretation of St. Paul's Epistle to . . . Timothy*, pp. 483—490. Note 26: insert *nomine* after *duplici*.

VICTOR BARTLING

*ATLAS OF THE BIBLE*. By L. H. Grollenberg. London: Thomas Nelson and Sons Ltd., 1956. 166 pages. \$15.00.

It is difficult to describe this magnificent work in anything short of absolute superlatives, even though it is entirely the work of one individual. Grollenberg is a Dutch Dominican with considerable experience as an archaeologist, a firsthand acquaintance with the lands of the Bible, and a thorough knowledge of Biblical scholarship. His experience has eminently qualified him to make his contribution to that modern phenomenon known as the Bible atlas—which in reality is more encyclopedia than atlas, including geography, archaeology, and considerable commentary, designed in this case at least to cater to the interest of the layman as well as of the specialist.

The format leaves nothing to be desired. The maps are very complete, but uncluttered, and are provided with interesting captions of dates and events to pinpoint Biblical geography. Its phenomenal collection of over 400 photographs makes the ancient world come alive. In a fascinating and reverent text, Père Grollenberg accurately surveys the sacred and secular history of the Ancient Near East, utilizing the most recent archaeological discoveries and indicating their relevance to Old Testament isagogics and theology.

By means of Biblical references in the margin of the text and its complete cross references, this atlas will serve well both as a guide in reading the Bible and as a brief commentary on the Bible. A nearly exhaustive index of all Biblical place names (including their modern Arabic equivalents) and many proper names of persons will be most helpful. Separate

essays survey the variations in spelling of many Biblical names, describe archaeological methods, and furnish similar information.

This work is another production of utmost credit to contemporary Roman Catholic Biblical scholarship, and one which can be recommended to Lutherans without confessional reservations. If it appears too costly for the pastor's personal collection, it should be considered a must for the parish or Sunday school library.

HORACE D. HUMMEL

*LUTHERAN CHURCHES OF THE WORLD.* By Carl E. Lund-Quist, Hanns Lilje, Ragnar Askmark, Laszlo Terray, Stewart Herman, E. Theodore Bachmann, Rajah B. Manikam, and Fridtjov Birkeli. Minneapolis: Augsburg Publishing House, 1957. x and 333 pages. Cloth. \$3.50.

No one who professes or wants to be informed about the present status and the future prospects of the church of the Augsburg Confession anywhere in the world can afford to put off acquiring this volume. Although published under the auspices of the Lutheran World Federation with an eye to the Minneapolis assembly, its eminently competent contributors conscientiously report on the state of the whole Lutheran Church. A major change from the previous (1952) edition is the reduction in the number of contributors. Where the 1952 edition was more encyclopedic, with each body described by "someone appointed by the churches individually for that purpose," the 1957 edition has gained greatly both in readability and in coherence—without suffering any apparent loss in authoritativeness—by having seven authors write the whole book. The Lutheran reader will rejoice that the distinctiveness of the Lutheran position (and hence of the potential Lutheran ecumenical contribution) is consistently stressed not only in contrast to Roman Catholicism but also in contrast to Protestantism; exceptions are rare. One might object that the style is a little too uncompromisingly narrative; there is not a single statistical table from beginning to end (with the result that essential statistics can be gleaned only by considerable paging around and much adding up of data thus acquired). Worse, the national index that helped the reader at least a little in finding his way around the 1952 edition has fallen by the wayside. Yet none of these defects alters the fact that this is a description of the church of the Augsburg Confession for which every Lutheran can be grateful.

ARTHUR CARL PIEPKORN

*THIS IS THE CHURCH.* Edited by Anders Nygren, translated from the Swedish by Carl C. Rasmussen. Philadelphia: Muhlenberg Press, 1952. iii and 354 pages. Cloth. \$4.75.

The important Swedish ecclesiological symposium, *En Bok om Kyrkan* (1943), here receives a somewhat abbreviated and, in the case of Bishop Aulen's concluding essay on "Lutheranism and the Unity of the Church," a revised English dress. Bishop Nygren has since explicated the view set

forth in his opening essay, "Corpus Christi," at greater length in *Christ and His Church* (Philadelphia: The Westminster Press, 1956). With contributions from fourteen different theologians (Hugo Odeberg, Anton Fridrichsen, Erik Sjöberg, Gösta Lindeskog, Ragnar Bring, and Gustaf Wingren are, in addition to the two already mentioned, among the best known), the three divisions of the book — the church in the New Testament, in history, and in theology — are not only a many-faceted discussion of the doctrine of the church but also, in view of the wide implications of ecclesiology in contemporary theological thought, an excellent introduction to present-day Swedish theology. ARTHUR CARL PIEPKORN

*THE NATURE OF THE CHURCH.* Edited by Robert Newton Flew. New York: Harper and Brothers, 1952. 347 pages. Cloth. \$4.00.

These illuminating "Statements" were originally prepared for the Third World Conference on Faith and Order at Lund. Except for the paper on the Church of Rome (written by Flew himself), the authors are responsible individual theologians or committees of the denomination reported on. Part I deals with denominations of the Old World: Roman, Eastern Orthodoxy, Lutheran (two essays, by Edmund Schlink and K. E. Skydsgaard respectively), Reformed-Presbyterian, Anglican, Old Catholic, Baptist, Congregationalist, Friends, Methodists, Disciples, and the Church of South India. Part II (half as long as part I) supplements the Report of the American Theological Committee with denominational statements: Evangelical and Reformed, Lutheran (by E. H. Wahlstrom), Congregational-Christian, Canadian Presbyterian and United Church of Canada, Disciples, Baptists, Brethren, Friends, Protestant Episcopal, Presbyterian, and Methodist. This is an authoritative document of first-rate importance for comparative symbolics in the area of ecclesiology.

ARTHUR CARL PIEPKORN

*MAKING MEN WHOLE.* By J. B. Phillips. New York: The Macmillan Company, 1955. 73 pages. Cloth. \$1.75

This is another Phillips sortie into the realm of New Testament Christianity. Although he may jar the reader to some degree, there is a vigor of the Spirit in these essays that is hard to resist.

The title is uniquely fitting for Phillips' concern to restore Christianity as an experience rather than a weary religious performance. Five chapters deal with the disintegrated world, God's unremitting love, reconciliation through the cross of Christ and His ambassadors, God within the Christian as the inner resource, and the completeness in Christ *in specie aeternitatis*. The chapters on love and eschatology were the most rewarding for this reviewer.

Large chunks of the New Testament head each chapter with the suggestion that they receive preliminary study. Perhaps some tidbits will whet the appetites of those who have not yet tasted Phillips. "This method of

making people whole by outflowing love was and is extremely risky, but it was a risk that Jesus was prepared to take" (p. 29). "There is far too much strenuous, even hysterical effort, and far too little quiet confidence in the Christ within us" (p. 51). "Unless we hold firmly to our rooting in eternity, we shall be left with an awkward armful of broken arcs which no ingenuity can assemble into a perfect round" (p. 71).

HENRY W. REIMANN

*CHRISTIANITY AND THE PROBLEM OF HISTORY.* By Roger Lincoln Shinn. New York: Charles Scribner's Sons, 1953. xiv and 302 pages. Cloth. \$4.50.

"I have taken from the past whatever offered help in meeting the problem [of the direction and meaning of history]. Similarly I have examined present-day writings of some of the world's most penetrating religious thinkers. I have not aimed to summarize their beliefs and certainly have not tried to develop a rival interpretation. But I have frequently investigated their ideas, sought to relate them to the central stream of Christian thought, looked for their likenesses and their challenges to the prevailing themes of secularism" (p. viii). Thus Shinn describes the objective and the method of his mature, scholarly, suggestive inquiry. The "perspectives from tradition" are pre-eminently those furnished by St. Augustine, St. Thomas Aquinas, Martin Luther, and John Calvin. The modern viewpoints are those of the idea of progress, Marxism (including Marxism vis-à-vis Christianity), "Catholic" (chiefly Roman, but also Anglo-Catholic) views, contemporary (primarily Protestant) proponents of rediscovered Biblical eschatology, and Arnold Toynbee. In his conclusion Shinn finds three inextricably implicated strands furnishing faith with clues to history's hidden meaning—the central eschatological strand, a dynamic strand concerned with creative historical activity, and an ecclesiastical strand. The attentive reader will receive from Shinn's work what the author tries to give: "Some help to understanding and appropriating past and present thought about history." More he should not ask for.

ARTHUR CARL PIEPKORN

*SEELENFÜHRUNG: METHODIK DER EXERZITIEN IN DER ANTIKE.* By Paul Rabbow. Munich: Kösel-Verlag, 1954. 355 pages. Cloth. DM 12.50.

In this volume the author attempts to characterize and systematize the ascetic and self-conquering disciplines of pagan antiquity—"psychagogy," as he chooses to call it. The Stoics, the Epicureans, Seneca, and many other individuals and schools of Greek and Roman times are depicted by extensive quotations and compared with modern psychology. The vast amount which Christianity and paganism had in common in this area is noted, as well as the basic differences in orientation and goals, although Rabbow's interests are not primarily theological.

He makes no attempts to compare the more or less classical forms of Western *Seelenführung* with those of the Orient, with those of higher antiquity in the Near East, or even with the Biblical forms by which Christianity usually attempted to justify its asceticism.

The bankruptcy of all humanistic and essentially pagan systems is obvious to the Christian reader. The book will be of interest not only to those interested in the classics and psychology but also to the church historian as a record of influences which surrounded and sometimes almost engulfed Christianity. The author's graphic style makes for engrossing reading; the somewhat circular and repetitious arrangement of the book is almost devotional in tone—so deeply does the author seem to have imbibed his primary sources.

HORACE HUMMEL

*INSTRUCTION IN CHRISTIAN LOVE.* By Martin Bucer. Translated by Paul T. Fuhrmann. Richmond, Va.: John Knox Press, 1952. 68 pages. Leather. \$1.50.

Fuhrmann issued this Bucer booklet on the fourth centennial of the death of the Strasbourg reformer in 1951. This treatise of 1523 is a precious little doctrinal booklet of devotion that is indicative of Bucer's indebtedness both to Luther and to what later became the Reformed tradition.

HENRY W. REIMANN

*ALBERT SCHWEITZER: THE STORY OF HIS LIFE.* (*Albert Schweitzer: Das Leben eines guten Menschen*). By Jean Pierhal. New York: Philosophical Library, 1957. 160 pages. Cloth. \$3.00.

Here, told in narrative fashion, are the important events in the life of the famous theologian, philosopher, musician, and medical missionary of Lambaréne. Very readable and nicely illustrated, it does not propose to discuss his theological views or, to any extent, his philosophical tenets. It is described as a "new authorized biography."

CARL S. MEYER

*GEORGE HERBERT—HIS RELIGION AND ART.* By Joseph H. Summers. Cambridge, Mass.: Harvard University Press, 1954. 247 pages. Cloth. \$4.25.

In 1932 T. S. Eliot remarked: "Whatever Herbert was, he was not the prototype of the clergyman of Dickens' *Christmas at Dingley Dell* . . . his poetry is definitely an oeuvre to be studied entire." Like other Englishmen of keen mind and profound spirituality, Herbert was dissatisfied with the deepfreeze type of Christianity in the Anglican Church of his time; on the other hand, his Anglican contemporaries found it difficult to understand the spirituality of a man like Herbert. It is only in more recent times that people have begun to understand and appreciate more fully Herbert's complex genius, and his pungent humor is grasped and enjoyed more fully today than ever before. The present volume is a notable contribution to the field of Herbertiana. One is compelled to marvel not

only at Summers' insights but also at his sense of fairness and balance. He holds his readers' interest throughout. One has the feeling that he knows what he is talking about and that he is not permitting his interest in the life, character, and work of George Herbert either to sweep him off his feet or to send him out on a limb. The book is a credit to Harvard University Press.

WALTER E. BUSZIN

*DUTCH IMMIGRANT MEMOIRS AND RELATED WRITINGS.*

Edited by Henry S. Lucas. Two volumes. Seattle: University of Washington Press, 1955. 513 and 479 pages. Cloth. \$15.00.

In 1834 the Secession in Holland was caused by a group of loyal Calvinists who resented the rationalism dominant in the state church. The Seceders were led by Hendrik de Cock, Hendrik Pieter Scholte, Antonie Brummelkamp, and Albertus C. van Raalte. Van Raalte and Scholte were the leaders of the immigration to America in 1846. Economic motives, too, played their part in the immigration of this year and the following years. These immigrants settled in Michigan, Wisconsin, Iowa, Illinois, and other states. In 1848 an immigration of Dutch Roman Catholics to the Fox River Valley of the Green Bay Region in Wisconsin took place.

Memoirs and other documents related to these settlers, who established religious and cultural islands (at least in a degree) in this country, are here given. Often both the Dutch and an English translation are included. Sometimes only the original is reproduced—whether Dutch or English. The large number of typographical errors is to be regretted.

These two volumes are rich in materials for the history of immigration, frontier conditions, the establishment of Reformed churches in this country, and even economic history. They go beyond the interests of the Dutch or the Calvinist as a fruitful source for an understanding of what the settling of this country entailed.

CARL S. MEYER

*CHRISTIAN THEOLOGY: AN ECUMENICAL APPROACH.* By Walter Marshall Horton. New York: Harper and Brothers, 1955. xii and 304 pages. Cloth. \$3.75.

The present textbook in systematic theology is a useful updating of Horton's earlier summaries of Continental and British theology. He analyzes eight overarching theological concerns—"Christianity," the knowledge of God, the nature of God, God and the world, God and man, Christ the Savior, the church and the means of grace, and the Christian hope—in terms of three questions: (1) What is the underlying universal ("ecumenical") *human* problem? (2) To the extent that agreement exists, what is the universal *Christian* answer? (3) What are principal disagreements or conflicts? The positive results of this inquiry furnish a highly instructive least common denominator of large segments of contemporary theology, contrasted with the minority reports, where applicable, of Horton's five major types (broken down into fifteen subtypes) of faith and order—

Catholic, Conservative Protestant (differentiated into confessional-scholastic and fundamentalist subtypes), Liberal Protestant, Radical Protestant, Neo-Orthodox and Anglican. Though ecumenically a little too optimistic, Horton usually reproduces his sources—with the possible exception of Aulén—as faithfully as the necessary compression of thought permits. Under the head of God's nature the panentheist position deserves attention. Eastern Orthodoxy ought to receive more consideration throughout; in any case, the statement that, in contrast to Rome, Eastern Orthodox Churches "are accustomed to pray for St. Mary" (p. 202) is misleading.

ARTHUR CARL PIEPKORN

*THE NEW ORDEAL OF CHRISTIANITY.* By Paul Hutchinson. New York: Association Press, 1957. xi and 128 pages. Cloth. \$2.50.

Just before his death in 1955 the *Christian Century*'s eloquent and energetic editor wrote this perceptive—and somewhat pessimistic—world-wide survey of the contemporary Christian scene, in which he analyzes the situation confronting Roman Catholicism, Eastern Orthodoxy, "World Protestantism," and American Protestantism. Himself a Methodist (with a frankly critical attitude toward Methodist theology and leadership in this country), he has little to say explicitly about Lutherans, but Lutheran readers will do well to construe much of what he says as spoken to them.

ARTHUR CARL PIEPKORN

*VIRGINIA METHODISM: A HISTORY.* By William Warren Sweet. Richmond: Whitter and Shepperson, 1955. xviii and 427 pages. Cloth. \$3.50.

The name of the author commands immediate respect. One of the most competent of American church historians, he has made the history of Methodism one of his specialties. This work will rank as one of his best products—and he has produced much. The emphasis is on social factors rather than on theological considerations. Ten of the fourteen chapters deal with the period before the "Fratricidal War" (1861—1865). Chapter XIII on education in Virginia is worth noting. Illustrations and typography are excellent.

CARL S. MEYER

*ST. IGNATIUS' OWN STORY AS TOLD TO LUIS GONZALES DE CAMARA, WITH A SAMPLING OF HIS LETTERS.* Translated from the Spanish and Italian by William J. Young. Chicago: Henry Regnery Company, 1956. xii and 138 pages. Cloth. \$2.50.

This edition represents the first English translation to be made directly from de Cámaras's original Spanish and Italian. The method prevents it from being strictly autobiographical—de Cámaras took notes on St. Ignatius' dictation and afterward expanded them from memory—but it does not prevent the end product from being thoroughly fascinating. Dictated between September 1553 and October 1555 (within a year of St. Ignatius'

death), *The Life of Father Ignatius* covers the period of his life between the battle of Pamplona in 1521 and his arrival in Rome in 1537. The translator has supplemented the *Life* with eleven letters; two are from 1532, hence within the period covered by the *Life*, the rest date from 1543 to 1555. The picture of the subject that emerges from this unpretentious account reveals the traits of the typical Spanish gentlemen of the time, plus a devout desire to obey God, a fearless disregard of consequences, and a sublime confidence in divine guidance. It also reveals the founder of the Society of Jesus to have been more of a mystic than many biographies would indicate. The translation is smooth, the notes helpful.

ARTHUR CARL PIEPKORN

**THE SOURCES OF CATHOLIC DOGMA (ENCHIRIDION SYMBOLORUM).** By Henry Denzinger, ed. Charles Rahner, trans. Roy J. Defferari. St. Louis: B. Herder Book Co., 1957. xxxiv and 720 pages. Cloth. \$8.50.

For non-Roman Catholic and Roman Catholic alike, Danzinger's anthropological *Handbook of Creeds, Definitions, and Declarations on Matters of Faith and Morals* has been through the years a gold mine of invaluable source material, the usefulness of which has increased with each major revision. The thirtieth edition came out in 1954; it carries the collection forward to the Apostolic Constitution *Manicentissimus Deus* of November 1, 1950, which defined the dogma of the Assumption of the B. V. M. Accurately translated by a master of church Latin, set in highly legible type, carefully annotated, and exhaustively indexed, this English version extends the usefulness of the *Enchiridion* to those who lack enough Latin (and Greek) to use the original. To indicate the scope of the work: Roughly one third of the material comes from the period before the Reformation, slightly less than a quarter of the total comes from the twentieth century. For anyone who wishes to be authentically informed about Roman Catholic doctrine, the *Enchiridion*, either in the original or in this splendid translation, is a must. ARTHUR CARL PIEPKORN

**WITCHCRAFT IN CENTRAL AFRICA AND EUROPE.** By J. T. Munday. London: Lutterworth Press, 1956. 100 pages. Paper. 3/6.

The widely read Anglican rector of the parish of Broken Hill, Northern Rhodesia, seeks to "answer the question of why magic was of so little account in the Middle Ages, and of enormous importance at the Renaissance, and of no account at all now, in Western Europe, and then to link the answer to the problems of magical beliefs in Central Africa" (p. 11). After a general inquiry into the relations between the magician and the order of nature, he traces the idea of magic in Europe from trust to fear to panic to indifference and then takes up the problem of African magic at the hand of the central Northern Rhodesian Lala tribe. His persuasively written account reveals that he has been strongly influenced by

Collingwood's conception of the nature and function of metaphysics as a historical science of absolute presuppositions. African anthropologists and students of comparative religion will be grateful for the original and detailed account of Lala religious beliefs and practices. The distance between Rhodesia and England has complicated the proofreading problem; "Theophrastus Bombast von Hohenheim" appears as "Theophilus Bombast von Hohenheim" (p. 45) and a single page (93) gives "Toynmee" for "Toynbee" and both "Cazambe" and "Cazembe" as the land of de Laçerda's travels.

ARTHUR CARL PIEPKORN

*INALIENABILITY OF SOVEREIGNTY IN MEDIEVAL POLITICAL THOUGHT.* By Peter N. Riesenber. New York: Columbia University Press, 1956. ix and 204 pages. Cloth. \$3.75.

Historians generally and historians of law particularly have usually given short shrift to the practical and theoretical influence of the idea of inalienability of sovereignty upon the growth of the national monarchies during the late Middle Ages. Yet the issue is of considerable importance, not least to the historically conscious theologian. For one thing, religious factors played an important role; to cite two with which Swarthmore's Riesenber here concerns himself, the alleged Donation of Constantine and the decretal *Intellecto* (a letter by which Pope Honorius III in 1220 liberated Andrew II of Hungary from charter oaths conflicting with his coronation oath). For another, it bears an important relation to that fragmentation of the *corpus Christianum* the beginnings of which preceded by centuries the Reformation, although it is the Reformation that Roman Catholic polemics continues to blame for this development. Riesenber has done his work with great patience and diligence; he has succeeded in demonstrating the basic coherence of a complicated factor in Western political history as it came to terms with the reality that surrounded it. A statement in his last paragraph is significant for more than the question at issue: "By accommodating their theory to the status quo, the legists and theorists were able to give it real force" (p. 178).

ARTHUR CARL PIEPKORN

*THE ART OF SCULPTURE.* By Herbert Read. New York: Pantheon Books, 1956. xxxi and 152 pages, plus 225 full-page plates. Cloth. \$7.50.

This beautifully designed and sumptuously executed book has as its purpose to provide an aesthetic of sculpture as an autonomous art and to furnish historical support to, and theoretical extension of, the practical vision of form in its full spatial completeness. For his evidence Sir Herbert ranges the round earth from Ghana and India to England and Mexico and the centuries from Aurignacian caves to Jean Arp and Naum Gabo. In six chapters he traces the morphology of sculpture from the earliest surviving monuments to our present industrial civilization, where

— as he holds — the separation of the arts is inevitable: The intrinsic and original unity of monument and amulet; the image of man from the Willendorf cavern's grotesque limestone female to Henry Moore; the discovery of space, a relatively recent climax to millenniums of experimentation; the equally recent realization of mass; the illusion of movement, which in the form of linear sculpture has led to a crisis in contemporary art; and sensibility to the impact of light that has predominated in all the great epochs of sculpture. Sir Herbert's exposition is always stimulating, even when it evokes dissent. The illustrations are nothing less than superb. Even the pastor who does not have in the offing a building program involving sculpture will find it fascinating.

ARTHUR CARL PIEPKORN

*CHRISTIANITY AND COMMUNICATION.* By F. W. Dillistone. New York: Charles Scribner's Sons, 1956. 152 pages. Cloth. Price not given.

The Dean of Liverpool Cathedral supplements earlier studies on symbolism and the meaning of Christ for society with this effort to relate the contrast between Old and New Testament to the application of New Testament word forms to our time. He feels that the word forms of the Bible or the visual patterns of interpretation supplied by the church through the ages are not sufficient adequately to communicate the Christian message to current society. He distinguishes between word and symbol and suggests that the most promising communication for our time must come through Christian drama on television. Theologically he seems to suggest that the Christian Gospel is holding the life and death of Jesus' sacrifice before people as a thing with which they can identify themselves; following Bultmann, he is ready to make restatements of the Christian Gospel which reshape not just its presentation but its fact.

RICHARD R. CAEMMERER

*THE CHURCH IN SOVIET RUSSIA.* By Matthew Spinka. New York: Oxford University Press, 1956. xi and 169 pages. Cloth. \$3.25.

Spinka begins his book with the fall of the Romanov dynasty in 1917. He points out that the Russian Church had been subjected to the tsars ever since Peter, great "Westernizer," in 1721 deprived the church of its autonomy.

Even with the restoration of the Patriarchate in 1917, the church was "free" only if it co-operated with the Soviet state; Spinka spares no words to show the difficulties experienced by Tikhon and others trying to find a *modus vivendi*. The present Patriarch Alexei co-operates fully with the state "in strengthening Soviet power in the predominantly Orthodox satellite countries and in opposing the Western democracies and Roman Catholicism."

Interesting but tragic for Christendom are the various pronouncements

issuing from the Russian Church leaders relative to the "freedom" of religion and the "absence of persecution." Spinka reminds us that despite this co-operation between the Kremlin and the Patriarch there have been not a few martyrs in the comparatively brief history of the postrevolutionary Russian Church. One other thing will not escape the careful reader: the startling similarity between the propaganda of the state today and the propaganda of Panslavism of but a few short years ago.

For pastors with interests in this area this book is a must.

PHIL. J. SCHROEDER

*WHEN I BECAME A MAN.* By Theodore Parker Ferris. New York: Oxford University Press, 1957. 228 pages. Cloth. \$3.75.

These talks by the rector of Phillips Brooks' Trinity Church in Boston are noteworthy, in the first place, for a flawless clarity. Attempting to grapple with the tough and sometimes apathetic mind of the American agnostic or "post-Christian," they employ a language that is more than neo-orthodox and yet ultratheological. The basic affirmation is Christ as Savior. Ferris is wary of committing himself to a theory of the atonement, and he makes concessions to criticism, to geology, and to varying beliefs about the Sacrament. Yet he is persistent in bringing his readers to a religious and Biblical concern for life, and patient in outlining the elements of thought about the worship of God. A preacher can read the book with much profit.

RICHARD R. CAEMMERER

*RELIGION AND THE PSYCHOLOGY OF JUNG.* By Raymond Hostie. New York: Sheed & Ward, 1957. 223 pages. Cloth. \$3.50.

Hostie, a European Jesuit priest and a student at the Jung Institute in Zurich, has done the Christian who is interested in psychology a real favor by systematizing the prolific work of Jung, a father of analytic psychology.

Jung has shown interest in the teachings of the Roman Catholic Church; hence his writing takes on a special attraction for the Christian reader. This book helps to arrive at a more accurate understanding of Jung's point of view insofar as Hostie's synthesis is accurate.

Hostie claims that Jung may not be accused of psychologism. To say that God is psychic reality, the author says, is not to say anything pro or con about ontological or ultimate reality.

The work is carefully done. Later sections relating Jung's psychology to Roman Catholic dogma make for thought-provoking reading.

K. H. BREIMEIER

*THE NEXT DAY.* By James Pike. Garden City: Doubleday and Company, 1957. 159 pages. Cloth. \$2.75.

Dean Pike freely admits that this is another "self-help" book; yet, he says, it is more than that. All help is from God. It is in this tone that he decries the psychological sophistication of those who have never

even studied psychology, but escape guilt and responsibility behind the jargon of "complex" and "etiological factors."

The pastor will find this little book worthwhile studying to add insight to his own counseling. This would be better than putting it into the hands of his people. It goes deeper than other self-help books, and is sane and reverent in its approach.

K. H. BREIMEIER

*CONTEMPORARY PROBLEMS IN RELIGION.* Edited by Harold A. Basilius. Detroit: Wayne State University Press, 1956. 136 pages. Cloth. \$3.50.

*CHRISTIAN BELIEF AND THIS WORLD.* By Alec R. Vidler. Greenwich: The Seabury Press, 1957. 149 pages and indices of names and Scripture passages. Cloth. \$3.50.

These volumes swell the tide of literature on the interrelations of religion and culture. The first volume brings essays by Dartmouth's Fred Berthold, Jr., Paul Tillich, Abraham J. Heschel of the Jewish Theological Seminary of America, Unitarian A. Powell Davies, and the editor, professor of humanities at Wayne. Common denominators of the essays are the attempt to find common ground in religious experience and the sciences, as far as symbols of communication and methods of systematization are concerned. Brief as it is, the essay of Davies is one of the most compelling, underscoring the fatal "moral abdication" of our time.

Canon Vidler's volume incorporates a series of lectures leaning heavily on H. Richard Niebuhr's *Christ and Culture*, as well as the thinking of F. D. Maurice. "On Living in Two Worlds at Once" is stimulating particularly for its glimpses of questions beyond answer. "Do the Ten Commandments Stand?" only slowly unfolds Luther's concept of *usus spiritualis*, yet is interesting for that climax. The last chapter shows European Christians more concerned than we for Christian life in the world.

RICHARD R. CAEMMERER

*FROM EDEN TO EGYPT, GENESIS: THE BOOK OF BEGINNINGS.* By George Oliver Lillegard. Milwaukee: Northwestern Publishing House, 1956. 408 pages. Cloth. \$3.00.

This book contains fifty-one sermons with texts from Genesis, a kind of chapter-by-chapter commentary on the book. The author states his purpose: "Our aim was to bring out the essential teachings of this great 'foundation book of the Bible,' relating them to the needs of the people today. . . . These pages present nothing new but reflect the teachings of orthodox Christian scholars." Much of his material is taken from Luther's *Commentary on Genesis*.

This book is excellent in its presentation of Genesis as an historical narrative; its use of numerous New Testament passages which help to interpret and explain some of the difficult passages of Genesis; its use

of various psalms as introductory prayers, by which the author stresses the similarity of the theology of the two books; its exposition of the general history of the Book of Genesis, in which the author points out how God ruled the events of human history to accomplish His purposes.

The book leaves something to be desired in its treatment of some important passages. One at times feels that the author spent more time reading the works of orthodox Christian commentators than he did studying the text of Genesis.

The book will be useful to the Bible-class teacher and to the pastor who wants to preach a series of sermons on Genesis. HOLLAND JONES

*HEALING: HUMAN AND DIVINE.* Ed. by Simon Doniger. New York: Association Press, 1957. 254 pages. Cloth. \$3.50.

This is a collection of articles previously printed in *Pastoral Psychology* periodical, with a star-studded roster of authors. Many of the selections provide stimulating reading for the Lutheran pastor. Carl Rogers' emphasis on the relationship in counseling and his point of view on outcomes give more breadth to the pastor's understanding of such a fundamental concept as the Second Table.

Seward Hiltner helps straighten out what Freud was getting at in his attack on religion as an illusion, although this reviewer is skeptical about the resolution that Hiltner proposes.

The general tone pervading the volume is that of liberal Protestant theology. One author points to the "feeling of urgency in man to struggle toward integration of his mental and physical self in the direction of some ideal" (p. 38) as closely related to religious goals.

There is, however, stimulation here for every clergyman who is interested in understanding his people better. K. H. BREIMEIER

*IS THERE A CONFLICT BETWEEN GENESIS I AND NATURAL SCIENCE?* By N. H. Ridderbos. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1957. 88 pages. Boards. \$1.50.

The author of this new addition in the series of Pathway Books is professor of Old Testament at the Free University of Amsterdam. This little book sets forth the author's conviction that the best exegesis for Genesis is a literary "framework hypothesis." That is to say, the inspired author (perhaps an editor) offers a story of creation not with the intent of giving an exact report but to give literary expression to the *completion* of creation by distributing an eightfold work over six days with the seventh day added as the symbol of completion. Not only is the "day" an anthropomorphism but the entire creation week may be so regarded.

The early appearance of such a literary hypothesis is noted (Origen, Augustine), and all the arguments pro and con are given. The author is deeply indebted to Karl Barth and Gerhard von Rad even though he

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sharply disagrees with Barth's Christological exegesis. Interesting from the isagogical standpoint is the author's view that Genesis 1 and 2 stem from different authors. Interesting from both the exegetical and systematic standpoint is Ridderbos' treatment of Gen. 1:2. This "waste and void" darkness is part of God's creation, but there are factors which make life impossible until the creative Word speaks.

It is very significant that this book is written by such a conservative scholar and is published by such a conservative publishing house. "It is true," writes the author, "that natural science may not at any point decree how Scripture should be interpreted. Still we may not in our exegesis ignore the results of natural science. The fact that there arise objections of a scientific nature to every more literal conception may and should occasion the question, Is it perhaps possible to offer some other acceptable exegesis?" (P. 46.) Although the book is all too brief and perhaps poorly organized and poorly translated, conservative Lutherans need to read this challenge by a conservative Calvinist. Alert laymen will welcome this book in spite of the theological baggage and the lack of polish.

HENRY W. REIMANN

*SERMONIC STUDIES: THE STANDARD EPISTLES.* Volume I, *From the First Sunday in Advent to Trinity.* St. Louis: Concordia Publishing House, 1957. 397 pages. Cloth. \$5.00.

A bargain; for under 15 cents per consultation this book promises to have prominent Missouri Synod pastors sit down at your desk with you as you prepare your sermons for the next six months. In ten- to twelve-page studies they will tell you about the season of the church year, the text, its historical setting, its homiletical values, occasionally suggest illustrations, and always present a potential outline. Some men you will wish to invite back to broaden other horizons; others you can dismiss by closing the book. Both are necessary experiences for hectic pastors. The book is dedicated to Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod.

DAVID S. SCHULLER

*HELPING PEOPLE LEARN ENGLISH.* By Earl W. Stevick. New York: Abingdon Press, 1957. 138 pages. Cloth. \$2.50.

This is an excellent practical guide to place into the hands of anyone who has to try to teach people born to another tongue the bewildering inconsistencies of the English language. The author is an expert in linguistics. He teaches at Scarritt College, a well-known missionary training school in Nashville, Tenn.

Missionary teachers overseas will welcome it. In lands where there is an American community, missionaries who are too busy to teach English themselves can help their fellow countrymen to aid not themselves but others by making this manual available to them. Guided by this book,

people in the service or in business can meet one of their neighbors' needs by sharing what is rapidly becoming the global *koine*.

The first-rate bibliography is not the least of the advantages offered in this compact handbook.

W. J. DANKER

*LUTHER TODAY.* By Roland H. Bainton, Warren A. Quanbeck, and E. Gordon Rupp. Decorah: Luther College Press, 1957. 164 pages. \$2.75.

The mere listing of the authors will make every student of Luther reach for this book. Listing the topics will make him doubly eager. This is the first volume of Martin Luther Lectures sponsored by Luther College; the lectures will be continued in future years. Dr. Bainton's lectures speak of Luther's simple faith and the Aarhus Conference. Dr. Quanbeck discusses Luther's early exegesis. Dr. Rupp's subject is Luther's Puritan opponents: Carlstadt, Müntzer, and Zwingli. Carlstadt is portrayed as the unstable character he was. Kind things are said of Müntzer, now the hero of the communists. Zwingli is defended as fully as possible. Above all, however, Luther is the man who stood, because he could not do otherwise. This is a delightful little volume.

L. W. SPITZ

*IM IRRGARTEN DER ZWEI-REICHE-LEHRE.* By Johannes Heckel. Munich: Chr. Kaiser Verlag, 1957. Paper. 66 pages. DM 3.60.

Two essays are included in this slender volume. In the title essay the author is intent on proving his position over against Althaus. The second has the title: "Die Zwo Kirchen"—Kirche, Staat und Recht in Luthers Schrift 'Von dem Papsttum zu Rom.' This second essay is of particular value for the exposition of Luther's doctrine of the church.

CARL S. MEYER

*FIRST TIMOTHY.* By D. Edmond Hiebert. Chicago: Moody Press. 125 pages. Paper. 35 cents.

An excellent little commentary on First Timothy by a sound scholar standing firmly in the evangelical tradition. The low cost makes it almost a gift. The book could well be used as a text in advanced Bible classes or for discussions in smaller pastoral conferences. Valuable in itself is the bibliography of twenty titles of books in English that have been consulted and often aptly quoted in the commentary.

VICTOR BARTLING

*NOW THEN . . . PARABLES FOR THE PRESENT DAY.* By David E. Mason. Nashville: Broadman Press, 1957. 96 pages. Cloth. \$1.75.

In a collection of eighty-six one-page "parables for today," the author provides some sincere and meaningful morals. This is all he evidently intended to do. Some interesting titles are: "Babies and Cold Stoves"; "Doughnut Hole"; "Only 69.5 Feet"; "Peanut Brittle Is Hard." Some of these parables are drawn with keen perception and sensitive insight. Others are merely obvious. Pastors and teachers will find among them some ready illustrations and thought starters.

HARRY G. COINER

## BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

In the paper-bound *Torchbooks* reprint series put out by Harper and Brothers of New York, a number of new (1957) titles are of interest to the theological world.

The 1902 English translation of [Louis] Auguste Sabatier's *Esquisse d'une philosophie de la religion d'après la psychologie et l'histoire*, under the title *Outlines of a Philosophy of Religion Based on Psychology and History* (TB 23; xiv and 337 pages; \$1.45), rescues from near oblivion the distinguished nineteenth-century Huguenot theologian's valiant and provocative, even though unsuccessful, effort at a theonomous reconciliation of "the science which cannot engender and acknowledge morality and a morality which cannot be the object of positive science."

F. M. Cornford's *From Religion to Philosophy: A Study in the Origin of Western Speculation* (TB 20; xi and 275 pages; \$1.35) first came out in 1912. In it Cornford traces the gradual emergence of early Greek philosophy from the religious representations that lay behind it. His thesis was substantially that "ideas evolved out of conglomerates of pre-rational impression and sentiment," and that "even when they appeared to have achieved the semblance of pure reason," they still "preserved traces of the feeling and meaning that they possessed during their infancy in religion."

Two works of George Santayana, *Winds of Doctrine* (1913) and *Platonism and the Spiritual Life* (1927) are combined in a single volume (TB 24; 312 pages; \$1.45). The former is noteworthy for its incisive chapter, "Modernism and Christianity," and for its critique of Henri Bergson and Bertrand Russell. The latter is in the nature of an extended review of gloomy Dean William Inge's *The Platonic Tradition in English Religious Thought*.

Johan Huizinga was professor of general history at the University of Leyden from 1914 down to the closing of the University by the invading Nazis. His *Erasmus of Rotterdam*, here republished as *Erasmus and the Age of Reformation, with a Selection from the Letters of Erasmus* (TB 19, xiv and 266 pages; \$1.50) is one of his best works; his sympathetic delineation of one of the great but tragic figures of the sixteenth century, documented with a representative selection of letters and illustrated with 32 pages of carefully selected plates, makes fascinating reading for anyone interested in the Reformation.

Milton scholar William Haller's *The Rise of Puritanism* (TB 22; xi and 464 pages; \$1.85), first published in 1938, is amply summarized in its subtitle: "The Way to the New Jerusalem as Set Forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570 to 1643." Both lively and scholarly, it has added, and in its new form will continue to add, to our understanding of the Puritan strain in American culture and American religion.

Most recent of this group of titles in terms of the original date of publication is the 1952 symposium edited by Drew University's Stanley

Romaine Hopper, *Spiritual Problems in Contemporary Literature* (TB 21; xvi and 298 pages; \$1.50). Eighteen essays, contributed by individuals like Irwin Edman, Cleanth Brooks, Denis de Rougemont, Amos Niven Wilder and Emile Cailliet, discuss the relation of religion to the contemporary artist's situation, his means and his beliefs. One is disposed to concur in editor Hopper's judgment that the pertinence of these essays has been "sharpened by the interval [since 1953] and by the increasing demand for competent studies which explore and unfold the relation of literature to the deeper understanding of our inmost concerns."

*Which Books Belong in the Bible?: A Study of the Canon.* By Floyd V. Filson. Philadelphia: The Westminster Press, 1957. 174 pages. Cloth. \$3.00.

*The Prophets—Pioneers to Christianity.* By Walter G. Williams. New York: Abingdon Press, 1956. 223 pages. Cloth. \$3.50.

*Marx Meets Christ.* By Frank Wilson Price. Philadelphia: The Westminster Press, 1957. 176 pages. Cloth. \$3.50.

*Preaching the Christian Year*, ed. Howard A. Johnson. New York: Charles Scribner's Sons, 1957. xii and 243 pages. Cloth. \$3.75.

*Making Ethical Decisions.* By Howard Clark Kee. Philadelphia: The Westminster Press, 1957. 96 pages. Cloth. \$1.00.

*The Rosary.* By Maisie Ward. New York: Sheed and Ward, 1957. 96 pages. Paper. 75 cents.

*Marriage and the Family.* By F. J. Sheed. New York: Sheed and Ward, 1957. 77 pages. Paper. 75 cents.

*Confession.* By John C. Heenan. New York: Sheed and Ward, 1957. 95 pages. Paper. 75 cents.

*Geschichte des alten Vorderasiens.* By Hartmut Schmökel. Leiden: E. J. Brill, 1957. xii and 342 pages; 10 plates. Paper. 45 guilders.

*Erbe und Auftrag: Das Abendmahlsgespräch in der Theologie des 20. Jahrhunderts.* By Reinhold Koch. Munich: Chr. Kaiser Verlag, 1957. 163 pages. Paper. DM 9.50.

*Order and History.* By Eric Voegelin. Volume I: *Israel and Revelation*. Baton Rouge: Louisiana State University Press, 1956. xxv and 533 pages. Cloth. \$7.50.

*How to Raise Men and Money in the Church: Effective Church Financing.* By Waldo J. Werning. New York: American Lutheran Publicity Bureau, 1957. 53 pages. Paper. \$2.25.

*The Renaissance of the Twelfth Century.* By Charles Homer Haskins. New York: Meridian Books, 1957. xi and 437 pages. Paper. \$1.45. Mildly epochal when it was first published thirty years ago, this careful study by one of the greatest American medievalists of his generation has worn well and remains a vast mine of important information about an era that is still too generally underrated.

*Christian Democracy in Western Europe, 1820—1953.* By Michael P. Fogarty. Notre Dame: University of Notre Dame Press, 1957. xviii and 461 pages. Cloth. \$6.75.

*Justice in Plato's Republic*. By Peter Fireman. New York: Philosophical Library, 1957. 52 pages. Cloth. \$2.00.

*Christ in Prophecy*. By Paul Heinisch; translated from the German by William G. Heidt. Collegeville: The Liturgical Press, 1956. xi and 279 pages. Paper. \$1.95.

*The Background of Passion Music: J. S. Bach and His Predecessors*. By Basil Smallman. New York: Philosophical Library, 1957. 125 pages. Cloth. \$4.75.

*The Acolyte*. By G. Martin Ruoss. Mechanicsburg: G. Martin Ruoss, 1957. 44 pages. Paper. \$1.00.

*Journey into Mission*. By Philip Williams. New York: Friendship Press, 1957. 180 pages. Paper. \$1.25.

*Nelson's Complete Concordance of the Revised Standard Version Bible*. Compiled under supervision of J. W. Ellison. New York: Thomas Nelson and Sons, 1957. 2,157 pages. Cloth. \$16.50.

*Prolegomena to the History of Ancient Israel*. By Julius Wellhausen. New York: Meridian Books, 1957. xvi and 552 pages. Paper. \$1.95.

*Light and Enlightenment: A Study of the Cambridge Platonists and the Dutch Arminians*. By Rosalie L. Colie. New York: Cambridge University Press, 1957. xiii and 162 pages. Cloth. \$3.75.

*A Stubborn Faith: Papers on the Old Testament and Related Subjects Presented to Honor William Andrew Irwin*, ed. Edward C. Hobbs. Dallas: Southern Methodist University Press, 1956. xii and 170 pages. Cloth. \$4.00.

*The Prophetic Voice in Protestant Christianity*. By Ralph G. Wilburn. St. Louis: Bethany Press, 1956. 298 pages. Cloth. \$3.00.

*History of the Old Testament*. By Paul Heinisch, trans. William G. Heidt. Collegeville: The Liturgical Press, 1952. xviii and 457 pages; xvi plates. Paper. \$1.95.

*Theology of the Old Testament*. By Paul Heinisch, trans. William G. Heidt. Collegeville: The Liturgical Press, 1955. xx and 476 pages. Paper. \$1.95.

*The Flood in the Light of the Bible, Geology, and Archaeology*. By Alfred M. Rehwinkel. St. Louis: Concordia Publishing House, 1957. xx and 372 pages. Paper. \$1.95.

*The Wrath of the Lamb*. By Anthony Tyrell Hanson. New York: The Macmillan Company, 1957. x and 249 pages. Cloth. \$4.00.

*An Introduction to Scholastic Philosophy, Medieval and Modern*. By Maurice de Wulf, trans. P. Coffey. New York: Dover Books, Inc., 1956. xvi and 327 pages. Paper. \$1.75.

*Mysticism East and West: A Comparative Analysis of the Nature of Mysticism*. By Rudolph Otto. New York: Meridian Books, 1957. xvii and 262 pages. Paper. \$1.35.

*Dostoevski (L'Esprit de Dostoievski)*. By Nicholas Berdyaev; trans. Donald Attwater. New York: Meridian Books, 1957. 227 pages. Paper. \$1.35.

*St. Augustine: His Age, Life and Thought.* By M. C. D'Arcy and others. New York: Meridian Books, 1957. 367 pages. Paper. \$1.35.

*Leaves from the Notebooks of a Tamed Cynic.* By Reinhold Niebuhr. New York: Meridian Books, 1957. 225 pages. \$1.25.

*An Introduction to Western Philosophy.* By Russel Coleburt. New York: Sheed and Ward, 1957. xiv and 239 pages. Cloth. \$4.00.

*The Responsible Christian: A Protestant Interpretation.* By Victor Obenhaus. Chicago: The University of Chicago Press, 1957. xi and 219 pages. Cloth. \$4.00.

*The Great Awakening in New England.* By Edwin Scott Gaustad. New York: Harper and Brothers, 1957. 173 pages. Cloth. \$3.00.

*The Book of God: Adventures from the Old Testament.* By April Oursler Armstrong. Garden City: Garden City Books, 1957. 447 pages. Cloth. \$4.95.

*The Holy Spirit and Eschatology in Paul.* By Neill Q. Hamilton. London: Oliver and Boyd, 1957. vii and 94 pages. Paper. 8/6.

*That My House May Be Filled: A Study of Evangelism in the Christian Reformed Church.* By Harry R. Boer. Grand Rapids: William B. Eerdmans Publishing Company, 1957. 128 pages. Paper. \$1.50.

*New Light on the Most Ancient East.* By V. Gordon Childe. New York: Grove Press, 1957. xiii and 255 pages. Paper. \$1.75.

*Putting God First.* By Harry R. R. Neat. New York: Greenwich Publishers, 1957. 102 pages. Cloth. \$2.50. An overpriced, rambling autobiography of an [Open] Bible Standard minister, of interest as a document in comparative symbolics for the indirect light which it sheds on this denomination.

*A Jewish Understanding of the New Testament.* By Samuel Sandmel. Cincinnati: The Hebrew Union College Press, 1957. xx and 333 pages. Cloth. \$5.00.

*Smoke on the Mountain.* By Joy Davidman. Philadelphia: The Westminster Press, 1954. 141 pages. Cloth. \$2.50.

*The Philosophy of Clement of Alexandria.* By E. F. Osborn. New York: Cambridge University Press, 1957. xi and 206 pages. Cloth. \$5.50.

*The Community of the Future and the Future of Community.* By Arthur E. Morgan. Yellow Springs: Community Service, Inc., 1957. 166 pages. Cloth. \$3.00.

*The Empire of Silence and Selected Sermons.* By Albert Joseph McCartney. Boston: The Christopher Publishing House, 1957. 191 pages. Cloth. \$2.50.

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